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THE BOWER MANUSCRIPT.

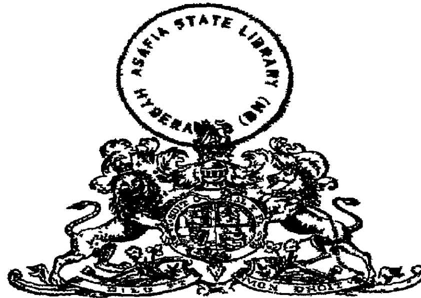
FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED TRANSLITERATION AND ENGLISH TRANSLATION WITH NOTES,

EDITED BY

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PRINCIPAL, CALCUTTA MADRASAH.

PARTS III TO VII.



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THE BOWER MANUSCRIPT.

XXVIII*a*.

lakî [।] vṛihatî suvarṇṇa- 1
aṁ × × × × × × × × × 2

ka-kuḍavañ=cha [॥ 2 ॥]
tôyê [।] m(û)[tra × × × 3

] nâḍîvraṇa-dushṭavraṇa- 4
× × × × × × kada-] 5
guṇḍî [॥ 5 ॥] śrîvêshṭaka- 6
× × × × × × × ×]
siddhaṁ tailaṁ nihaṁti 7
=tai(l)[am ॥ 7 ॥ × × × × 8

6 vraṇaḥ samti [।] dadruṁ śvitraṁ pâmâṁ vicharchchikâṁ maṇḍalâni sidhmâni [॥ 8 ॥] yônî-bhagandarâṇi cha vinâśayêd=[v]a(jraka)ṁ tailam ॥ ⊙ ॥ [9*a* ॥ 9
[2]× × × × u-] 10
7 tkvâthya bhallâtaka-śata-trayam [।] pâda-śêshê jalê tasmin=[× × × × ◡ — ◡ × ॥ 10 ॥]

First Leaf: Reverse.

1 vishâm=ativishâñ=ch=aiva pêshyâṇi pala(śaḥ) [k]sh[i]p[ê]t [। [3]× × × ×] 11
2 pivêt=tailaṁ mâtrayâ śakty-upêtayâ [॥ 11 ॥] tasmiñ=jîrṇṇê tu âhâram=upa(pattyâ) samâcharêt [1] (a)[sh]t[â × × × ×[4]] 12

[1] Metre of verses 1-9*a*: Âryâ. Verses 6, 8 are Gîti, and verse 4 is an Upagîti.
[2] Metre of verses 10-18*a*: Ślôka.
[3] Perhaps supply *êka-mâsam*.
[4] Perhaps read *ashṭâdaśa hanyâd*.

3 d=dhîrô Buddhaḥ klêśa-gaṇân=iva [‖ 12 ‖] Mâṇibhadrêṇa dattô 'yaṁ yôga êsha 13
mumûrshavê [|] kâruṇyâd=ârdra-chittêna bhikshavê ku(shṭha)[-nâśanaḥ ‖ 13 ‖ 14
× × × × ⏑ — — ×]
4 viśîrṇṇ-âṁguli-nâsikâḥ [|] êtêna s[u]-p[r]â[du]r-jâtô graha-mukta iv=ôḍu-râṭ ⊙ 15
[‖ 14 ‖] Trâyamâṇâṁ viśâlâṁ cha ka[ṭukârôhiṇîṁ ⏑ — | × × × × ⏑ — — ×
5 tva](g)-êlañ=cha sam-âṁśikâḥ [‖ 15 ‖] nahikâ-kasî-yuktân[5]=sûkshma-chûrṇṇâni 16
kârayêt [|] khadir-âsana-sârâṇâṁ kûḍa[va × ⏑ — ⏑ — ‖ 16 ‖ × × × × ⏑ — — 17
⏑ × ×
6 × × vipâcha]yêt [|] pivêt=karshêṇa saṁsṛijya chûrṇṇasy=âdyâch=cha bhôjanam
‖ 17 ‖ jîrṇṇê sarpir-v-vimiśrêṇa mudga-sûpêna shashṭi[kâm ‖ 18*a* ‖ [6]× × × × 18, 19
× × × × × × ×
7 × × × × × ×]nd[r]iyasya yôgâ ayôgêna tu vâhyamânâ grîshm-âbhitaptâs=turagâ
yath=aiv=êti ⊙ [‖ 19 ‖] [7]Ayaḥ-pal-ârdh(ê) tripha[lâ ⏑ — × ⏑ — ⏑ — — ⏑ 20
⏑ — ⏑ — × |]

Second Leaf: Obverse.

1 v[i]ḍaṅga-s[â]ra[m] khadirasya ch=ârdhât=samâ viḍa[ṁ]gêna cha[— ⏑ — × ‖ 20 ‖
— — ⏑ — — ⏑ ⏑ — ⏑ — ×] 21
2 ṛitû-sthitaṁ dvê kalaśê viśôshya [|] sarppir-m-madhubhyâṁ sthavirô lih[ê](ta) [⏑ —
⏑ —](vat=prava)[— ⏑ — × ‖ 21 ‖ — — ⏑ — — ⏑ ⏑ —] 22
3 hamânaḥ śvâs-âbhibhûtaś=chapal-âgra-hastaḥ [|] praśîrṇṇa-daṁtô vikal-êndriyô 'pi
jî[rṇṇ-âbhibhûtô ⏑ ⏑ — ⏑ — ‖ 22 ‖ — — ⏑] 23
4 yuktô 'bhiratаś=cha dharmmê [|] sarpiḥ-payôbhyâṁ hitam=annam=aśnaṁ s=târuṇya-
saurûpya [[8]⏑ — ⏑ — × ‖ 23 ‖ — — ⏑ — — ⏑ ⏑ — ⏑] 24
5 hânô ras-âśanô mudga-ras-âśa[naś=cha | — — ⏑ gâtr-âvayavô 'pi kushṭhî kushṭhaṁ
[⏑ — — ⏑ ⏑ — ⏑ — × ‖ 24 ‖ [9]× × × × ⏑ pâ-] 25
6 ṭhânâṁ têjôvatyâs=tath=aiva cha [|] pippalînâñ=cha mûlasya bhâgân=kuryâch=cha-
tushpalân [‖ 25 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ × | 26
7 ×]itâyâḥ pravâḍânâṁ mâlatî-karavîrayôḥ [‖ 26 ‖] tvak=cha sapta palâśasya tathâ 27
śâkôṭaka[sya cha | × × × × ⏑ — — × × × × ×
8 nidhâ]vayêt [‖ 27 ‖] agninâ[10] ch=aiva yuktêna samyak=kurvvîta sâdhanam [|] cha- 28
tur-bhâg-âvaśishṭaṁ tu athainam=avatâra(y)[êt ‖ 28 ‖ × × × × ⏑ — — × × × 29
× × ⏑ —

Second Leaf: Reverse.

1 ⏑ —]m [|] bhavêd=ativishâyâs=tu tulyâ kaṭukarôhiṇî ‖ 29 ‖ pippalînâñ=cha kuḍa- 30
vaṁ viḍaṁgânâṁ tath=aiva cha [|] ku(ṭajasya cha) — — × × × × × ⏑ — ⏑ ×
‖ 30 ‖ × × 31
2 × ×]vayôś=ch=âtra dadyâd=dvê dvê palê dhṛitê [|] ksharasya yâvaśûkasya svar-
jjikâyâs=tath=aiva cha [‖ 31 ‖] anêna cha ka[— — × × × × × ⏑ — ⏑ × |] 32
3 ksharâbhyâṁ lavaṇâbhyâñ=cha pachêd=vaidyô ghṛit-âḍhakam [‖ 32 ‖] karshshô 33

[5] One akshara wanting; perhaps read *kalasî*, but compare verse 1.

[6] The following passage (No. 19) does not scan. It may perhaps be prose.

[7] Metre of verses 20-24: Trishṭubh.

[8] Perhaps supply *guṇ-ôdaya-sthaḥ*. Cf. Ashṭâṅga Hṛidaya VI, 39, v 165.

[9] Metre of verses 25-52: Ślôka.

[10] Read *agninâ*.

jîrnnê tu pâtavyô vishṭab[dh]êr=[× ⏑ — ⏑ × । × × × × ⏑ — —̇ ×]
4 sarvvê śâmyaṁtê dêhinâm [॥ 33 ॥ rakta]-(pitt)-âśrayân=vyâdhîn=gulmâṁ ś=ch=aisha 34
pṛithag-vi[dhân । × × × × ⏑ — — × × × × × ⏑ — ⏑ × ॥ 34 ॥]
5 snigdhaṁ bhuṁjîta ch=âtyarthaṁ khâdên=mâṁ[saṁ cha pi](vara)m [।] aty-agni-prati- 35
ghât-ârthaṁ kâṁksha[× × ⏑ — ⏑ × ॥ 35 ॥ × × × × ⏑ —] 36
6 n=vyâdhîn=nihanyât=parikîrttitân [।] êtad=agni-ghṛitaṁ nâma Âtrêya-vihitaṁ pur
=êti ⊙ [॥ 36 ॥ Śatâvarî ch=âṁśumatî pûtikâ vṛihati-dva[11]-] 37
7 yam [।] gandharvvasya cha mûlâni mûlaṁ sahacharasya cha [॥ 37 ॥] agnimanthasya 38
vilvasya śvadaṁshṭrâ[[11]sa-punarnnavâ । êshâṁ daśa-palân=bhâgân-]
8 (jala-dr)ôṇê vipâchayêt [॥ 38 ॥] śatâvarî-(rasa-p)[r]a(s)[th]ê [ksh]î(ra)-pra(stha)- 39
[[11]chatushṭayam । pâd-âvaśêshê pûtê cha garbhê ch=ainaṁ samâcharêt ॥ 39 ॥]

Third Leaf: Obverse.

1 [śatapushpâ dêvadâru mâṁ]s[î]ṁ śailêyakaṁ vachâm [।] chandanaṁ tagaraṁ kush- 40
ṭham=êlâm=aṁśumatîm=api [॥ 40 ॥] êtê(shâṁ kâ)rshikân=bhâgâṁ=s=tasmiṁ= 41
s=tailê v[i]p[â]chay[ê]t [।
2 [11]asya tailasya siddha]sya śṛiṇu vîryam=ataḥ=param [॥ 41 ॥] paṅgûnâṁ vaḍavânâñ 42
=cha kubjânâṁ vâmanaiḥ saha [।] samâsêna cha bhagnânâṁ bhagn-âsthînâṁ
tath=aiva cha [॥ 42 ॥] vâta-gu- 43
3 [lmaiś=cha hṛich-chhûlaiḥ] (p)[â]rśva-śûlaiś=cha dâruṇaiḥ [।] kâsaiḥ śvâsaiḥ plihair
=gulmair=jalôdara-bhagandaraiḥ [॥ 43 ॥] kâmalâ-pâṇḍu-rôgaiś=cha kshaya- 44
kshîṇa-hata-prabhaiḥ [।
4 êk-âṅgaṁ] kshîyatê yasya gatir=yasya cha durbbalâ [॥ 44 ॥] kshîṇ-êndriyâś=cha 45
yê kê-chij=jarâ-jarjaritâś=cha yê [।] uchchaiḥ śṛiṇvaṁnti[12] yê kê-chid=yê cha lallâ
bhava-
5 nty=api [॥ 45 ॥] manda-mêdhâś=cha yê lôkê śrutaṁ yêshâṁ cha naśyati [।] sa-vi- 46
nâyakâ narâ yê cha[13] nârîṇâm=apriyâś=cha yê [॥ 46 ॥] vâtikâ vṛishaṇâ yêshâ- 47
6 m=antra-vṛiddhiś=cha dâruṇâ [।] nârîṇâṁ=ch=aiva yâ bandhyâ kâka-bandhyâ cha yâ
bhavêt [॥ 47 ॥] sthit-ârttavâ cha yâ nârî tathâ nashṭ-ârttavâ cha yâ [।] 48
garbbhaṁ na labhatê yâ cha bhagna-garbbhâ cha yâ
7 bhavêt [॥ 48 ॥] yônî-śûlêna yâ bandhyâ tath=aiva cha parisravâ [।] dadrû-kiṭibha- 49
kushṭhâni maṇḍalâni vicharchchikâ [॥ 49 ॥] yâvantâḥ ślêshmikâ rôgâ vâtikâḥ 50
paittikâś=[cha] yê [।]
8 (pû)tikaṁ cha mukhaṁ yasya mukhê dushṭa-vraṇâś=cha yê [॥ 50 ॥] sarvvêshâm 51
=êva rôgâṇâm=êtad=âhuḥ prasâdhanam [।] nasyaṁ pânam=ath=âbhyaṁgas=tv=
anuvâsanam=êva vâ [॥ 51 ॥] (lê)[hanaṁ cha] 52

Third Leaf: Reverse.

1 prayôktavyam=âyur-vṛiddhi-karaṁ nṛiṇâm [।] siddhârthaṁ nâma nâmnâ tu 53
Nâ[râya]ṇa-vin[i]rm[i]tam ॥ [52 ॥] [14]Varuṇaka-śâkaṁ chhâgala-mathitêna sid-

[11] The lacunae are supplied from the parallel passages, for which see the notes to the translation.

[12] Read *śṛṇvaṁti* or *śṛiṇvanti*.

[13] This pâda has one syllable in excess.

[14] Prose.

dha[ṁ] g(ôdh)ûm-âdya[ṁ] bhuṁjîta ⊙ ‖ [53 ‖] [15]× × × × ⏑] 54
2 mûlâni marichâni sitâni cha [।] gavâṁ mûtrêṇa pishṭâni śvitrasy=ôdvarttanaṁ param
⊙ [‖ 54 ‖] [16]Guggulu-maricha-viḍaṁgaiḥ sarshshapa-kâsîsa-musta-sarjarasaiḥ 55
[।] śrîvêshṭa-kâ(la)[gandhair=manaḥ-]
3 śilâ-tuttha-kaṁpilyaiḥ [‖ 55 ‖] ubhaya-haridrâ-sahitais=taila-vimiśraiḥ sthitair=d= 56
dinakar-âgnau [।] êbhir=l=liptaṁ kushṭhaṁ vraṇâś=cha dushṭâḥ samaṁ yâṁti ⊙
[‖ 56 ‖] [17]Daṁtî-trivṛid-viḍaṁgânâṁ pratyêka[ṁ] pala-
4 pañchakam [।] mustâ-palâni trîṇi syur=harîtakyâḥ palaṁ bhavêt [‖ 57 ‖] kâkô- 57
dumbarikâ-mûla-pala-dvitayam=êva' cha [।] snuhâ-kshîrêṇa badhnîyâd=ashṭau 58
daśa cha môdakân [‖ 58 ‖] daśamê daśa- 59
5 (mê) divasê prâśnîyâd=êka-môdakam [।] jîrṇṇê ch=âpi pivên=manḍaṁ dvitîyê cha
vilêpikâm [‖ 59 ‖] pañcha-râtrêṇa kâm-âptaṁ sarvva-kushṭha-vinâśanâḥ ⊙ 60
‖ [60a ‖]
6 × × p[r]asiddhâ môdakâḥ ⊙ ‖ [18]Dhâtry-aksha-pathyâ sa-viḍaṁga-vahnir=ârushkar- 61
âvalguja-bhṛiṁga-lôhaiḥ [।] krama-pravṛiddhais=tila-taila-magnaiḥ sarvvâ-
7 [ṇi kushṭhâni niha]ṁti lêhât ‖ [61 ‖] [19]Akâkôlînê 'pi udvarttayêt ⊙ ‖ [62 ‖] 62
[20]Karavîrak-êndravâruṇi-lâṁgala-mûlâḥ samâḥ sa-guggulukâḥ [।] gṛihadhûm- 63
ârdh-âṁśa-yutâ yuktrâ[21] vast-â-
8 [mbunâ × × ‖ 63 ‖ badara]-pramâṇa-guḍikâḥ kṛitvâ śushkâ bhagandarê vivṛitê [।] 64
pratidinam=anu tad=diśataḥ pranaśyati bhagandaraṁ na chirât ‖ ⊙ ‖ [64 ‖]
[22]Punarnnava-guḍûchi-nâgaram=ath=êshṭakâ- 65
9 [pâthakaṁ ⏑ — ⏑] vaṭa-patra-nâḍa-piḍak-ôdbhavê dêhinam [।] bhagandara-vinâśa-
naṁ vimala-tôya-pishṭaṁ viduḥ vadanti bhishaj-ôttamaiḥ satatam=êva nirdhâ-
(ritam ‖) ⊙[65 ‖]

Fourth Leaf: Obverse.

1 [23]Tâlîsaṁ marichaṁ chavyaṁ pal-ârdhînâni nâgarân [।] adhyarddhaṁ pippalî- 66
2 mûlât=pippalyâś=cha palaṁ palam [‖ 66 ‖] karshaḥ syân=nâgapushpasya tuṭi- 67
karshsh-ârdham=êva cha [।
3 × × × × ⏑ — — × chû]rnna-tri-guṇitô guḍaḥ [‖ 67 ‖] atô 'ksha-mâtrâ guḍikâ 68
madya-yûsha-payô-rasaiḥ [।] pît-âmbhasâ bhakshitâ vâ sarvvân=hanyâd=gud-ô-
4 [dbhavân ‖ 68 ‖ ś](ûla)-p[â]nâtyaya-ch-chharddi-pramêha-vishama-jvarân [।] gulma- 69
pârśva-rujâ śôtha-hṛit-pâṇḍu-grahaṇî-gadân [‖ 69 ‖] kâsa-hikk-âruchi-śvâsa- 70
5 [k]r[i]my-atîsâra-kâmalân [।] mandâgnitâṁ mûtrakṛichchhraṁ hanyâch=chhôthañ=
cha s-âbhṛiśam [‖ 70 ‖] êtad=êva bhavêch=chûrṇṇaṁ sitâ-chûrṇṇa-chatur- 71
guṇam [।] sa-pittêshu vikârêshu vi-
6 śêshêṇ=âmṛit-ôpamam [‖ 71 ‖] s=aiva vâ guḍikâ pathyâ-pala-traya-viśêshitâ [।] śôth- 72
arśô-grahaṇî-pâṇḍu-rôga-śûl-âpah=âdhikam ⊙ [‖ 72 ‖]

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7 Tad-yathâ śvêtê śvêtasy=âdhipatyê śatasy=âdhikaraṇê svâhâ [‖]

[15] Metre of verse 54: Ślôka.
[16] Metre of verses 55 and 56: Âryâ.
[17] Metre of verses 57-60a: Ślôka.
[18] Metre of verse 61: Trishṭubh.
[19] Prose.
[20] Metre of verses 63 and 64: Âryâ.
[21] Perhaps read *yuktvâ*.
[22] Metre of verse 65: Pṛithvî, a variety of the Atyashṭi, with 17 instants in the pâda.
[23] Metre of verses 66-72 · Ślôka.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV TO XXXVIII*a*.

B.—TRANSLATION.[1]

First Leaf: Obverse.

(I) An Oil.[2]

(Verses 1—4.) Take one karsha[3] each of well-powdered . . . . , plumbago-root, Dantî (*Baliospermum montanum*), oleander-root, Guñja (*Abrus precatorius*) Lâṅgalakî (*Gloriosa superba*), Vṛihatî (*Solanum indicum*), Suvarṇapushpî (*Cassia fistula*), Pîlu (*Salvadora persica*), ginger, Nahikâ,[4] and sulphate of iron, (2) and add to them one kuḍava of the milky juice of Arka (*Calotropis gigantea*). (3) With all these drugs mix one prastha of oil in four times as much of water, and cow's urine . . . . . (4) *This is a remedy* in cases of . . . . . . , ringworm, keloid tumour, and skin-diseases; also in cases of katri-mâlâ,[5] fistulous sores, malignant sores, poisoned wounds, and enlargement of the lymphatic glands.

(II) The VAJRAKA Oil.[6]

(5—9*a*) *Take* . . . . Kadamba (*Anthocephalus Cadamba*), *root of the* castor-oil-plant, Kushṭha (*Saussurea Lappa*), Pâṭhâ (*Stephania hernandifolia*)

[1] With a very few exceptions the whole of the formulae in this medical treatise are not traceable elsewhere. The exceptions are: formula No. IV, which is found identically elsewhere, No. XI nearly identically, and Nos. VII and XIV more or less differently. See the notes appended to those formulae.

[2] I have not been able to identify this formula elsewhere.

[3] On this and other measures see *ante*, p. 13, note 17, p. 78, note 9, and p. 131, note 221.

[4] *Nahikâ* is not to be found in any Dictionary, European or Indian, accessible to me. It occurs in the Ashṭâṅga Hṛidaya VI, 30[534] (v. 18*a*), this being the only place where I have come across it in any Hindû medical work. The commentary there does not explain it. I take it to be a Prâkritic spelling for *nakhikâ*, and this to be the same as *nakhî* (or *nakha* or *vyâghra-nakha*), which is said to be *unguis odoratus*. See Dutt's Hindu Materia Medica, p. 15, footnote. This *nakhî* is a favourite drug in skin-diseases.

[5] *Katrimâlâ* is unknown to me. I cannot find it in any Hindû medical work accessible to me. Possibly there may be a misspelling. One would expect *gaṇḍamâlâ*, or perhaps *kachchhu-pâmâ*. The Smaller Petersburg Dictionary gives "*kattri* pl.=*k*[illegible]*itâsrayaḥ*," but this affords no help.

[6] In Hindû medical works two oils are given under the names of *Vajraka* (or 'adamantine') and *Mahâ-vajraka* (or 'grand adamantine'). See Ashṭâṅga Hṛidaya IV, 19, vv. 79, 80[419] and vv. 81, 82[420]; Vangasêna, LVII[668] (vv. 219-221 and vv. 222, 223); Chakradatta L, 68[516]. Both are remedies for skin-diseases, but though they present coincident points, they are, in any case, quite different recensions. Two other, again quite different, recensions of a Vajraka and a Mahâvajraka Clarified butter are given in the Vangasêna LVII[666,667] (vv. 204, 205 and 206-208), Chakradatta L, 64[515].

baberang, ... , Nirguṇḍî (*Vitex Negundo*), (6) turpentine, Kampilyaka (*Mallotus philippinensis*), deodar, realgar, Viśâlâ (*Citrullus Colocynthis*), and *root-bark* from the Mahâdruma (*Ficus religiosa*). (7) An oil prepared with half an aksha[3] of each of these drugs cures piles and is as good a desiccant as any radiant heat or lancet or caustic. (8) . . . . any kind of sore, ringworm, leucoderma, eczema, psoriasis guttata and inveterata,[7] pityriasis, (9*a*) diseases of the female organs of generation, and fistula-in-ano. *For all these diseases* the Vajraka (or 'adamantine') oil is remedy.

(III) An Oil by Mâṇibhadra.[8]

(10—14.) Having boiled three hundred pala[3] of Bhallâtaka (*Semecarpus Anacardium*) *and* . . . . . . in water, till *the whole* is reduced to one quarter *of its original quantity*,

First Leaf: Reverse.

(11) throw into it one pala each of pastes of powdered . . . . , Vishâ (*Aconitum ferox*) and Ativishâ (*Aconitum heterophyllum*). This oil *the patient* should drink for one month in doses suited to his constitution. (12) After digesting it, he may take food in suitable quantities. By the steadfast use *of this oil*, he will overcome the eighteen *skin-diseases* just as Buddha did the *various* kinds of moral defilements. (13) This prescription, as a remedy for skin-diseases, was given by Mâṇibhadra,[9] out of compassion and tenderness of heart, to a monk who was on the point of death. (14) *A patient* whose nose and fingers have rotted away, [illegible] by this *oil*, just as the . . . appears to sight.

(IV) A Powder.[2]

(15—19.) *Take* equal parts of Trâyamâṇa,[10] Viśâlâ (*Citrullus Colocynthis*), Katukâ (*Picrorrhiza Kurroa*), ... , cinnamon-bark, and cardamoms, (16) add Nahikâ[4] and Kalasî (*Hamionitis cordifolia*), and make *the whole* into fine powder, *and then* boil it with a kuḍava[3] of the wood of Khadira (*Acacia Catechu*) and Asana (*Terminalia tomentosa*), (17) . . . . This may be taken as a draught, or mixing one karsha of each of the powders, it may be taken in one's food. (18*a*) When it is digested, one may eat Shashṭikâ rice[11] with soup of Mudga

[7] In the original the diseases, here translated by *psoriasis guttata*, *psoriasis inveterata*, and *pityriasis*, are respectively called *vicharchikâ*, *maṇḍala* and *sidhma*. In the Nidâna, p. 177, the *maṇḍala* and *vicharchikâ* are described as similar skin-diseases due to vitiation of the phlegm; and as *maṇḍala* is one of the *mahâkushṭha* or 'great skin-diseases,' while *vicharchikâ* belongs to the *kshudra-kushṭha* or 'minor skin-diseases' (see Nidâna, p. 179), *manḍala* would seem to be a severer form of psoriasis. It has its name from the dry, circular patches, covered with white scales, which overspread the skin, see Nidâna, p. 174. The *maṇḍala* and the *sidhma* are two of the seven varieties of *mahâkushṭha* or 'great skin-diseases,' and *sidhma* is, by Dr. U. Ch. Dutt, identified with pityriasis; see Nidâna, pp. 174, 178. See also *ante*, p. 132, note 228.

[8] I have not been able to trace this formula in any other Hindû medical work. There is a prescription, ascribed to Mâṇibhadra, in the Ashṭâṅga Hṛidaya IV, 19[116] (vv. 31, 32), but it is not an oil, but (apparently) a linctus, and its ingredients are quite different. On the other hand, the Chakradatta L, 57[511] has a formula for a Ballâtaka oil; but it is a simple oil, with no other ingredients, nor is it ascribed to Mâṇibhadra.

[9] Mâṇibhadra is a well known figure in Buddhist tradition. He was a Mahâ-yaksha, or prince of Yakshas, and is famous for his kindly disposition to people in trouble. He is equally well known to Jain and Brahmanic tradition.

[10] See *ante*, p. 84, note 37.

[11] See *ante*, p. 112, note 147.

(*Phaseolus Mungo*) mixed with clarified butter. (19) Prescriptions for . . . . senses (?), just as horses which are oppressed by heat are driven without a yoke.

(V) A Linctus.[2]

(20—24*a*.) Take half a pala of iron, the three myrobalans,[12] . . . .

Second Leaf : Obverse.

baberang-seeds, half as much of Khadira (*Acacia Catechu*), and of . . . . a quantity equal to the baberang. (21) Having allowed this to stand for a season of . . . . , an Elder, while fasting, should take two kalaśa of it in the form of a linctus, *prepared* with clarified butter and honey, (22) when he is afflicted with asthma, or trembling of the fingers, or decay of his teeth, or failure of his senses, or encroachment of old age, while he is devoted to the practice of the Law. (23) If he diets himself on suitable food, *prepared* with clarified butter and milk, he will recover youth and beauty; and by dieting on . . . . juices and on infusions of Mudga (*Phaseolus Mungo*), a patient suffering from any skin-disease, in whatsoever limb or part of his body it may be, will be delivered from his disease, ...

(VI) The Agni Clarified Butter of Atrêya.[2]

(25—36*a*.) Take four pala[3] each of . . . . , Pâṭhâ (*Stephania hernandifolia*) Têjôvatî (*Piper Chaba*) and roots of long pepper, (26) . . . . of coral, Mâlatî (*Jasminum grandiflorum*) and oleander, (27) and add seven *pala* of cinnamon-bark, Palâśa (*Butea frondosa*), Sâkôṭaka (*Trophis aspera*), ... (28) Now boil *the whole* thoroughly with the addition of some plumbago-root, and take it off *the fire* when it is reduced to one-fourth *of its original quantity*. (29) *Now throw in* . . . .

Second Leaf: Reverse.

of Ativishâ (*Aconitum heterophyllum*), and an equal quantity of Katukârôhiṇî (*Picrorrhiza Kurroa*), (30) also one kuḍava[3] each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*) . . . . (31) and add two pala each of . . . . and . . . . , also of the carbonates of potash and soda. (32) With *the whole of* this . . . . and with various kinds of alkaline ashes and salts, the physician should boil one aḍhaka of clarified butter. (33) At the time of digesting, one karsha *of this preparation* may be taken to relieve constipation and all . . . . of mankind. (34) *It also relieves* disorders connected with hœmoragia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances[13] in great abundance, and eat fat meat. (35) In cases of obstructed digestion *this preparation* is very desirable, it cures . . . . well-known diseases. (36) It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Atrêya of old.

[12] See *ante*, p. 79, note 15.

[13] See *ante*, p. 13, note 19.

(VII) The SIDDHÂRTHA Oil by Nârâyana.[14]

(36b—53.) Śatâvarî (*Asparagus racemosus*), Aṁśumati (*Desmodium gangeticum*), Pûtikâ (*Pongamia glabra*), the two Vṛihatî,[15] (37) roots of the castor-oil-plant and of Sahachara (*Barleria cristata*), also of Agnimantha (*Premna integrifolia*), bel, Svadaṁshṭrâ (*Tribulus terrestris*), and Punarnavâ (*Boerhaavia diffusa*). (38) Of each of these drugs boil ten pala[3] in one drôṇa of water, *adding* one prastha of the juice of Śatâvarî (*Asparagus racemosus*), and four prastha of milk. (39) When this is reduced to one quarter *of its original quantity* and strained, take pastes *of the following drugs:*

Third Leaf: Obverse.

dill, deodar, Mâṁsî (*Nardostachys Jatamansi*), Śailêyaka,[16] Vachâ (*Acorus Calamus*), (40) sandal, Tagara (*Tabernaemontana coronaria*), Kushṭha (*Saussurea Lappa*), cardamoms, and Aṁśumatî (*Desmodium gangeticum*). Of these boil quantities of one karsha each in that oil. (41) And now hear the virtues of the oil, as thus prepared: It is a remedy for the lame, even in the case of horses,[17] also for the humpbacked and the dwarfish; (42) in short for those suffering from any nervous disease[18] or bone-fracture, as well as those who suffer from abdominal tumours due to vitiated air, violent pains in the heart and sides, (43) various kinds of cough and asthma, hœmorrhoids, abdominal tumours, dropsy, fistula-in-ano, jaundice and morbid palor,[19] emaciation, debility and sickly complexion;[20] (44) also for those who are paralyzed in one limb or in the whole body, and whose sense-powers are wasted(by abuse) or worn out by old age; (45) for those who can hear only loud sounds, and who are stammerers; for those whose mind is weak, and whose acquired knowledge is lost; (46) for those men who have impediments (to intercourse with women) and who are undesired by women; whose scrotum is disordered by air and who suffer from severe hernia; (47) for those women who are barren or who bear only one child; also for those whose menses are permanent or whose menses are altogether suppressed; (48) for those who do not take conception or who suffer from miscarriages; and for those who, whether barren or productive, are subject to severe

[14] This formula occurs both in the Vangasêna and Chakradatta, under the name of *Nârâyana-taila*. In the commentary to the Chakradatta, that name is explained as derived either from its author Nârâyana, or from its principal drug *Śatâvarî*, which has the synonym *Nârâyaṇî*. As, however, the formula distinctly ascribes the authorship to Nârâyaṇa, and as its proper name is here said to be *Siddhârta*, and as the formula is also ascribed elsewhere to Vishṇu, who is the same as Nârâyaṇa, that commentator's second alternative is clearly untenable. The Vangasêna gives the formula in three recensions, respectively called the *svalpa* or 'small' (XXIV, vv. 283 292[373]), *madhyama* or 'middle' (XXIV, vv. 293-302[374]), and *mahâ* or 'great' (XXIV, vv. 303-315[375]). With the middle one of these the formula in our Manuscript most nearly agrees; in fact, in several verses there is a verbal identity. But, on the whole, our formula represents a distinct, fourth recension. A fifth, short recension is given in the Vangasêna XXIV, vv. 268-275[371], under the name of *Vishnu-taila*. The Chakradatta omits the *svalpa*, but gives the *madhyama* (XXII, 66[379]) and *mahâ* (XXII, 67[380]) and the *Vishṇu-taila* (XXII, 65[378]). Most of those portions of the formula, which are lost in our Manuscript, can with much probability be restored from the *madhyama* recension. It is a curious coincidence, that the Ashṭâṅga Hṛidaya IV, 21[427] (vv. 69-72a) gives a *Sahachara* oil which is made with the very same 10 pastes as the *Siddhârtha* oil, and which is ascribed to the ancient physician Bhêḍa. This Sahachara oil, though made without those pastes, is given in our Manuscript, *ante*, p. 109, verses 329—336.

[15] See *ante*, p. 91, note 60.

[16] See *ante*, p. 20, note 66.

[17] The meaning is not clearly expressed in our text of the formula; but it becomes clear by a reference to the *madhyama* recension (see note 14) which says: "if a horse or an elephant or a man is afflicted with a nervous disease."

[18] Our text has only *bhagna* 'broken.' which is not clear; but the corresponding *vâta-bhagna* of the other recensions shows that *vâta-rôga* or 'nervous diseases' are intended.

[19] See *ante*, p. 78, note 7.

[20] On *hata-prabhâ*, lit. 'destroyed lustre,' see *ante*, p. 172, note 383.

pains in the womb; (49) for ringworm, keloid, psoriasis guttata and inveterata, and *other* skin-diseases; *in short* for any disease due to *derangement of* the phlegm, or the air, or the bile; (50) also for anyone whose mouth is fetid or infested with bad ulcers. Indeed, for every disease this *oil* is said to be a remedy. (51) It may be administered in the form of an errhine, or a draught, or a liniment, or an enema; also in the form of a linctus.

Third Leaf: Reverse.

In any of these ways it is said to promote the life of men. (52*a*) Hence it is truly called the Siddhârtha (or "efficacious") oil, and was devised by Nârâyaṇa. (53 Prose.) The *patient's* diet should consist of leaves of Varuṇa (*Cratæva religiosa*), boiled with the pure buttermilk of goats, and of wheat and other *cereals*.

(VIII) A Liniment.[2]

(54.) Roots of . . . . . . and white pepper,[21] powdered and made into a paste with the urine of cows, make an excellent liniment for *the cure of* leucoma.

(IX) Another Liniment.[23]

(55 and 56.) *Take* Indian bdellium, black pepper, baberang, mustard, sulphate of iron, Musta (*Cyperus rotundus*), resin of Sarja (*Shorea robusta*), turpentine, Kâlagandha (a kind of cobra), realgar, sulphate of copper, *and* Kampilya (*Mallotus philippinensis*), (56) together with both Haridrâ.[23] Mix *the whole* with oil, and expose it to the heat of the sun. Anointed with this *preparation*, skin-diseases and malignant sores obtain relief.

(X) A Formula for Boluses.[2]

(57—60*a*.) Take five pala[3] each of Dantî (*Baliospermum montanum*), turpeth-root, *and* baberang, three pala of Musta (*Cyperus rotundus*), one pala of chebulic myrobalan, (58) and two pala of the root of Kâkôdumbarikâ (*Ficus hispida*). Bind *the whole* into a paste with the milky juice of Snuhâ (*Euphorbia neriifolia*), and make it into eighteen boluses. (59) On every tenth day take one *of these* boluses, and after digestion, drink a thin, and on the second day a thick gruel.[24] (60*a*) Within a period of five nights, taken at will, *these boluses* will cure all diseases of the skin. They are well-known as the . . . . boluses.[25]

(XI) A Linctus.[26]

(61 and 62.) Emblic, beleric and chebulic myrobalans, with baberang, plumbago-root, marking-nut, Avalguja (*Vernonia anthelmintica*), Bhṛinga (*Eolipta alba*), and iron, in

[21] See *ante*, p. 159, note 343.

[22] This formula is only found in the Ashṭânga Hṛidaya IV, 19[419] (vv. 71, 72), where it occurs in the identical recension.

[23] See *ante*, p. 22, note 72.

[24] On manda 'thin gruel' and *vilêpikâ* 'thick gruel' see *ante*, p. 149, note 298.

[25] It is a great pity that the name of the pills is lost. As two or perhaps three aksharas are lost, and as formulas are generally named after the principal ingredient, the name may have been *danti-môdaka* or *dantyâdi-môdaka*. I have not been able to trace this formula elsewhere.

[26] This formula is found, though in a slightly different recension in the Chakradatta L, 10[499]. It is there given as a *lêpa* or 'plaster'; but the commentary observes, that this is an error of the scribe (*lêkhaka-dôsha*) due to his carelessness (*pramâda*), and that the true reading is *lêha* or 'linctus,' as given in another recension (*pâṭha*) of another text-book (*tantr-ântara*). I have not been able to identify this *tantrântara*, but the recension there given runs as follows (in ślôka): *Dhâtrî bibhîtakaṁ pathyâ viḍaṅg-âgnim=arushkaram* | *vâlgujî-lôha-bhṛiṅgañ=cha saṁchûrṇam=atra vardhitam* ‖ *tila-tail-ânvitaṁ lihyât śrêshṭham-êtad-rasâyanam* ‖ It may be noted, however,

successively increasing quantities, and steeped in sesamum oil, may be used in the form of a linctus for the cure of all skin-diseases. (62 Prose.) Even in the case of Akâkôlîna[27] it may be applied as a liniment.

(XII) A Formula for Pills.[2]

(63 and 64.) *Take* roots of oleander, Indravâruṇî (*Citrullus Colocynthis*), and Lângala (*Gloriosa superba*), and of Indian bdellium a quantity equal *to their total*. Add one half as much of soot, and mix *the whole* with goat's urine. (64) When dry, make it into pills of the weight of a badara,[3] and administer them in the case of an open fistula-in-ano. If *a patient* does this regularly every day, his fistula will be cured in a short time.

(XIII) A Liniment.[2]

(65.) Punarnavâ (*Boerhaavia diffusa*), Guḍûchî (*Tinospora cordifolia*), dry ginger, and Ishṭakâpathaka (*Andropogon laniger*), powdered and made into a paste with clean water, may, after the ulcerous tube in the patient has been treated with the veins of leaves of the banyan tree,[28] be applied as a remedy against fistula-in-ano. So experienced physicians say; the best of them, indeed, have constantly recommended it.

Fourth Leaf: Obverse.

(XIV) A Formula for Pills.[29]

(66–72.) Take half a pala[3] each of *Tâlîsa (*Taxus baccata*),[30] black pepper, and Chavya (*Piper Chaba*), one and a half pala of dry ginger, one pala each of long pepper and root of long pepper, (67) one karsha of Nâgapushpa (*Mesua ferrea*), and half a karsha of small cardamoms. Powder *the whole* and mix it with three times its quantity of molasses, (68) and make it into pills of the weight of an aksha.[3] These, taken with liquor, soup, or milk, or with an infusion of turmeric, are a remedy against every kind of hœmorrhoids; (69) against severe abdominal pains, alcoholism, vomiting, urinary diseases, and irregular fever; against abdominal tumours, and pains in the sides; against inflammation, heart-diseases, morbid palor,[19] and chronic diarrhœa. (70) They also cure cough, hiccough, loss of appetite, asthma, worms, dysentery, and severe jaundice, also dyspepsia, and strangury, and slight inflammation.[31] (71) The same powder, mixed with four times its quantity of sugar, makes a most excellent (lit. ambrosia-like) remedy

that the prose remark appended to the formula in our Manuscript supports to some extent the reading *lêpa*. The Vangasêna LVII[660] (vv. 139, 140) gives a similar formula for *guḍikâ* or 'pills,' called the *triphal-âdya*. It agrees in seven out of the nine ingredients of our formula. The same formula for pills, but in a much longer recension, is given in the Vangasêna LVII[660] (vv. 142-150), called *triphal-âdyô môdaka*. Again the same formula, though in a different, short recension, is given in the Ashṭânga Hṛidaya IV, 19[417] (v. 45). Further, another formula, similar to ours, for a linctus, occurs in the Ashṭânga Hṛidaya IV, 19[418] (v. 46) and Vangasêna LVII[660] (v. 141), under the name of *śaśâṅkalêkhâdi-lêha*. It agrees, however, with our formula only in five ingredients.

[27] The word *akâkôlîna* is not found in any Sanskrit dictionary, available by me, nor can I discover its meaning. Kavirâj Binod Bihari Gupta suggests that it might be a misspelling for *ath=âtô linê*, i.e., 'even afterwards when (the eruption) has disappeared, it should be applied as a liniment.'

[28] The text is here mutilated, and the translation is conjectural; but I am informed by Kavirâj Binod Bihari Gupta that "ulcers are still cured by banyan tree leaves being placed over them with the veins of the leaves opened with a knife."

[29] This formula occurs, though in a rather different recension, in the Ashṭânga Hṛidaya IV, 10[378] (vv. 16-21) The ingredients and ratios differ, but both recensions agree in the three alternative ways of making or using the pills. A similar formula, more like that in the Ashṭânga Hṛidaya, is found in the Vangasêna V[155] (vv. 149-161) and Chakradatta V, 20[127], under the name of *Prâṇa-dâ guḍikâ*.

[30] See *ante*, p. 78, note 6.

[31] There may be here a false reading, as 'inflammation' is already enumerated in verse 69.

especially in diseases due to derangement of the bile. (72) The same pills, taken with the addition of three pala of chebulic myrobalans, are an excellent remedy against inflammation, piles, chronic diarrhœa, morbid palor,[19] and severe abdominal pains.

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[32] This *is* as *it is* in the white realm of the white, in the department of the one hundred; svâhâ!

[32] The usual meaning of the phrase *tad=yathâ* is 'this is as follows,' referring to what comes after, while here the phrase would seem to refer to the treatise that precedes. But the translation of the whole remark is conjectural. I do not profess to understand its meaning. It may be noted that its script is different from that in the body of the manuscript (Part III) to which it is appended; it also differs from the script in Part IV of the Manuscript which commences on the reverse of the fourth leaf. It agrees more nearly with the script to be seen in Part V, and the remark would appear to have been added by the scribe of that Part.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII*b* TO XLII.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ◉ Namô Nandi-rudr-êśvarâya — namô âchâryêbhyaḥ namô Îśvarâya — namô Mâṇi(bhad)r(âya) *namas=sarvva-yakshêbhyaḥ*[1]

2 namaḥ sarvva-dêvêbhyaḥ Śivâya namaḥ Shashṭhîyê namaḥ Prajâpatayê namaḥ Rudrâya namaḥ namô Vaiśravaṇâya namô Marutânâṁ namaḥ prâsa-

3 kâ patantu imasy=ârthasya kâranâ hili 2 kumbhakâri-mâtaṅga-yuktâ patantu yat=satyaṁ sarvva-siddhânâṁ yat=satyaṁ sarvva-vâdînâṁ têna satyêna satya-samayêna nashṭaṁ vinashṭaṁ

4 [ksh]ê[m]-âk[sh]êmaṁ lâbh-âlâbhaṁ jay-âjayaṁ Śiv=ânudarśaya svâ[2] — satya-Nârâyaṇê ch=aiva dêvatê ṛishîshu ch=aiva satyaṁ mantraṁ vṛitis=satyaṁ samakshâ patantu svâhâ satyaṁ ch=aiva tu drashṭavyaṁ ni-

5 ××××××××××× mantr-aushadhînâṁ cha nimitta-valam=am=antaram[3] mṛi-shatâyâṁ dêvataṁ Vishṇu navikâyâṁ chaṇṭayâṇta ‖ ꡚ ‖ 444 Namaḥ puru- 1
sha-siṅghasya prasannas=tê Janârddanaḥ [।]

6 nihatâ śattravas=sarvvê yad=ipsasê[4] kaṁm [‖] Navikkî 333 Na tê śôkô na v=âyâsô 2
nîch-ôchchaṁ na cha tê bhayaḥ [।]

Second Leaf: Obverse.

1 [××××⏑——×××××⏑](prâ)psasi [‖] Paṭṭa-bandhaḥ ‖ 222 Sarvva-kâma- 3
saṁṛiddhê 'pi sukhaṁ janir=upadravaṁ [।] utpannê tataṁ ch=aiva dêvaṁ
śamaya tê bhayam[5] [‖] Kâla-viddhiḥ ‖ 111 Parihîyatê tê buddhiḥ 4

[1] The italicised words are crossed out in the original
[2] Read *svâhâ*.
[3] Read *valam=antaraṁ; am* is superfluous.
[4] Read *îpsasê*. The conclusion of the verse is mutilated. One would expect *kaṅkshyasi* or a similar phrase.
[5] In the third pâda one syllable is wanting. Perhaps read *satataṁ*.

2 [× × × × ⏑ – ⏑ –]ḥ [|] ârambhaś=chintitô yas=tê nishpala[6] sa bhavishyati [||]
Śâpaṭaḥ 443 Vyâdhibhir=m=môkshyasê kshipram sukhaṁ vâ prâpsyasê tathâ [|] 5
n=âty-uchchaṁ n=âti-nîchaṁ cha phalam=âsâdayishyasi — || Dvitîya-śâpaṭa ||
3 [4](34) Âyasô[7] dṛiśyatê ghôrô yêbhyaś=cha tava vigrahaḥ [|] nishphalaṁ dṛiśyatê 6
kâryaṁ prichchhasê yasya kâraṇâ — || Tṛitîya-śâpaṭaḥ || 344 Samâgamaṁ 7
chintayasê kalyâṇi[8] na cha yuchyatê [|]
4 na tê śarîra-santâpô bhôgâṁ ch=aiv=ôpalapsyasi † ||[9] 343 Sarvv-ârtha-siddhi-saṁ- 8
pada-kâma-bhôgaḥ samânvitaḥ [|] achirêṇ=aiva kâlêna bhavishyati sa nityât[10] [|]
Dvitîyâ mâlî — || 334 Ayaṁ sa-puṇyô labhasê 9
5 hy=ânandaḥ prîti-varddhanaḥ [|] atvarât=su-mahân=arthâ[11] tvaritô vai na lapsyasi
— ||[12] 433 Ayaṁ tvayâ mahân=arthaś=chintitô ’rthas=tat=ôttamaḥ[13] [|] pravâsaṁ 10
kshêma-gamanaṁ vândhavaiś=cha samâgamaḥ [||] Vahulaḥ 324
6 Dîrggham=âyur=m=mahân=arthaḥ prâpsasê n=ayam[14]=uttama [|] dhana-dhânyaṁ 11
karittraṁ cha bhôgân=avi cha prâpsasi[15] [||] Dvitîyô vahulaḥ 432 Dṛiśyatê 12
âgam[ô] yattra tvayâ su-pariniśchitaḥ [|] âtmânaṁ ch=aiv=ârthaś=cha[16] tatô
gṛihy=âgamishyasi [||]
7 Tṛitîyô vahulaḥ 243 Vahulaṁ dṛiśyatê kâryaṁ vahu-puttratvatâṁ cha tê [|] pra- 13
tîksha śubham=âtmâ(n)aṁ sarvvam=êva tad=avâpsyasi —[||] Chaturthô vahulaḥ
423 Vahulô vijayas=tubhyaṃ tushṭâ mittra-gaṇâś=cha tê [|] spṛihêsati paras= 14
t[u]bhya[ṁ]

Second Leaf: Reverse.

1 ṇa parâ spṛihayishyasi — [||] Pañchamô vahulaḥ 342 Snêh-âgamasya tê chintâ 15
saṁsiddhêś=cha parâ tava [|] anyôny-âbhihatâ prîti — kim=âgamishyati
gamyatâ[17] [||] Kûṭaḥ 414 Râjatô vigrahô ’st=îti dharmmâsy[18]=âti-parikshaya [|] 16
2 labdhaṁ ch=aiva phalaṁ tasmâ dharmmam=êva charishyasi — [||] Dvitîyô kûṭaḥ
144 Chal-âchalam=idaṁ sthânaṁ na sukhaṁ prîti-varddhanaṁ [|] vipramôkshasi 17
dêvêti[19] gṛihîtô ’pi na saṁśayaḥ [||] Tṛitîyaḥ kûṭaḥ 441 Asti kshêmaṁ bhayaṁ 18
n=âsti
3 vijayô ’py=attra dṛiśyatê [|] bhôkshyasê kâma-châṁgâś=cha kutaś-chin=n=âsti tê
bhayam [||] Bhadrâ — 421 Parikshîṇâ hy=anarthâs=tê muktas[20]=tê sarvva- 19
kilvishâ [|] vijêshyasi ripûṁ sarvvâṁ lâbhas=tê samupasthitaḥ [||]
4 Dvitîyâ bhadrâ — 214 Manasâ chintitâ chint=âdi-padasya tu kâraṇâ [|] kiñ-chit= 20
kâlam=udîkshasva[21] tatô hastam=upaishyati — [||] Tṛitîyâ bhadrâ — || 142
5 [par]i[prâp]syasi kanyâṁ vai 21

Third Leaf: Obverse.

1 [mi]ttra[ṁ] ch=anunayishyasi[22] [|] prîti-saubhâgya-saṁyuktaṁ dhanaṁ dâsyanti

6 Read *nishphala*.
7 Read *âyâsô*.
8 Read *kalyâṇî*.
9 Here insert *Mâlî*
10 The fourth *pâda* is short by one syllable; read *nityataḥ*.
11 Read *arthô*.
12 Here insert *tṛitîyâ mâlî*.
13 Irregular sandhi for *tata uttamaḥ*.
14 Read *n=âyam*.
15 Read *prâpsyasi*.
16 The third *pâda* is short by one syllable; read *ârthañ=cha*.
17 This pâda has one syllable in excess.
18 Read *dharmmasya*.
19 Read *dêvêbhi* (for *dêvêbhir=gṛi°*).
20 Read *muktâs*.
21 Here are two abortive aksharas in the text.
22 Read *ch=ânunayishyasi*, *i.e.*, *cha anunayishyasi*.

dêvatâḥ [॥] Chaturthâ bhadrâ 241 Vṛittiś=cha n=âkshayas=sarvvô dêvatêbhyô 22
na tê bhayam [।] yathâ kurvvasi kurvvâṇ(ô)
2 [××××a]vâpsyasi — [॥] 412 ॥ Śaktî 341 Parigrahaṁ chintayasê tach=cha śî- 23
ghram=avâpsyasi — [।] artha-kâma-pradatâraṁ vândhavaṁ prîti-darśanaṁ [॥]
Dvitîyâ śaktî — ॥ 134
3 [Samâ](ga)ma[ṁ] chintayasê tach=cha śîghraṁ samêshyati [।] aśmînai[×] kṛitâ lê- 24
khâ n=êshyâ na bhavishyati[23] [॥] Tṛitîyâ śaktî 413[24] Upasthita viśishṭas=tê tathâ 25
lâbhaś=cha
4 dṛiśyatê [।] kuṭuṁvê ch=âtula-vṛiddhir=bhavishyati na saṁśayâ[25] [॥] Chaturthâ 26
śaktî 314 Eka-ch-chhattrâṁ mahîṁ kṛitsnâṁ râjâ nihata-kaṇṭakaḥ [।] âkramya
bhôkshyasê śattruṁ gaṇais=samuditas=sadâ — ॥
5 Pañchamî śakti — [26]143 Na ch=êchchhasi su-mittratvaṁ su-mittrê râmyasê sadâ [।] 27
— kṛit-âkṛitâś=cha tê mittrâ śatrutvaṁ yânty=akâraṇaṁ — ॥
6 Shashṭhî śakti 431 Samâgamaṁ chintayasê sarvvaṁthâ[27] sa samêshyasi[28] [।] kâlê[29] 28
prâpsyasê sô 'rthaḥ anirvvêdaṁ tath=aiva cha [॥] Dundubhî 321 Yat=tê nashṭaṁ 29
vinashṭaṁ vâ chôrair=apahṛitaṁ cha yat [।]
7 (para-ha)sta-gataṁ v=âpi na chirât=tad=avâpsyasi — [॥] Dvitîyâ dundubhî 213
Vimuktas=tvaṁ sahâyês[30]=tu su-mittrai saha varttasê [।] labdhavyâś=cha priyâ 30
hy=arthâ viruddhaṁ dêvatai spṛihâ ॥

Third Leaf: Reverse.

1 [Tṛitî]y[â] (dundubhî) 132 Paritôshaḥ śarîrasya dṛiśyatê tava sâmpratam. [।] dê- 31
vatânâṁ cha pûjâyâḥ nivṛittir=upalabhyatê — [॥] Chaturthî dundubhî —231
Asti tê kalahaṁ ghôraṁ 32
2 śattrubhis=saha dṛiśyatê [।] na tattra lapsyasê klêśaṁ pratyarthiṁ cha vijêsh-
yasi — [॥] Paṁchamî dundubhî — ॥ 312 Uttamô dṛiśyatê lambhaḥ puttra- 33
janmaṁ tath=aiva cha — [।] îpsitâṁ ś=ch=aiva kâmâṁ
3 prâpsyasê n=âttra saṁśayaḥ [॥] Shashṭhî dundubhî 123 Paribhramati buddhis=tê 34
sthânaṁ ch=aiva chal-âchalaṁ [।] mâsa-mâttram=udîkshasva tataḥ sukham=
avâpsyasi — [॥]
4 Prathamô vṛishaḥ 442 Yat=tav=âsti gṛihê kiñ-chi gâvô dhânyaṁ dhanaṁ tathâ [।] 35
visṛijyas=tvaṁ dvijâtibhyaḥ vṛiddhis=tê samupasthitâ — [॥]
5 [Dvitîyô vṛi]shaḥ 244 Samâgamaṁ chintayasê dûra-stha ch=aiva tê priyaḥ [।] 36
samṛiddhaṁ sarvva-kâmêshu na chirêṇa samêshyati [॥] Tṛitîyô vṛishaḥ
6 [424 V]andhanaṁ prâpsyasê ghôraṁ puna sthânaṁ cha prâpsyasi [।] bhavishyati 37
phalaṁ ch=aiva nirvṛitiś=cha bhavishyati — [॥] Prathamâ prêshyâ —

Fourth Leaf: Obverse.

1 [422 ××××◡]savâ vâ vidyâṁ vâ yadi yâchasê [।] gṛih=aiva niratas=tishṭha 38

[23] The fourth pâda is short by one syllable.

[24] The original has 4813, with the first figure 3 cancelled.

[25] The words *na saṁśayâ* were originally omitted, and have been inserted interlinearly.

[26] Here the Manuscript originally had 314 which is defaced.

[27] Read *sarvvathâ*.

[28] Read *samêshyati*; cf. verse 24. But see translation, note 5.

[29] The third pâda is short by one syllable; read *kâlêna*, m. c.

[30] Read *sahâyais*.

sarvvaṁ hi tava nishphalaṁ [‖] Dvitîyâ prêshyâ — ‖ 242 Yas=tvayâ chintitô 39
hy=arthaḥ
2 [××××⏑—ta hi ।] na pûrayati tat=karmmaṁ yasya prichchhasi karaṇê[31] — [‖]
Tṛitîyâ prêshyâ — 224 Ya[32] tvayâ chintitâ vâchâ tad-arthasya tu kâraṇâ [।] 40
bhavishyaty[33]=artha-lambhas=tê
3 ('chir)[ê]ṇ=âttra[34] saṁśayaḥ [‖] Prathamâ viṭî — 332 Sâtatvaṁ[35] tva[ṁ] ni(r)âyâsaḥ 41
karmmaṇyaś=ch=âpi[36] jîvitê [।] na tvaṁ prâpsyasê dukkhaṁ pratyarthibhiś=cha
vijêshyasi[37] — [‖] Dvitîyâ viṭî —
4 323 Na yujyasê phal-ârthêna nirvvêdêna cha yujyasê [।] anyattra tvaritô gachchha 42
lapsyasê sukham=uttamam — [‖]
5 Tṛitîyâ viṭî 233 Dṛiśyatê tê abhiprâyô dvipada[s](ya) [t](u) kâraṇâ [।] samêshyati 43
tê tatvêna[38] Marutasya vachô yathâ — [‖] Prathama-karṇṇaḥ 114 Saṁpûjya 44
6 sarvva-karmâṇi saubhâgya-nirupadravaṁ [।] râja-lambhas=tu lapsyasê na chirâd=
iha bhavishyati[17] [‖] Dvitîyaḥ karṇṇaḥ 141 Aiśvaryêṇa paribhrashṭâ samagraś 45
=ch=âpi [—]
7 si cha [।]

Fifth Leaf : Obverse.[39]

1 [××××⏑ — — ×××]ch[××⏑ — ⏑]sh[× ‖ D]v[i](tî)yaḥ[40] karṇṇaḥ 41[1]
Addhvân[aṁ] gamanaṁ chintâ dukkhêna cha samâgamaḥ [।] s-âvaśêshêṇa 46
karyêṇa
2 [××××][41] na saṁśayaḥ [‖] Prathamâ sajâ — 322 Vijêshyasi ripûṁ sarvvâṁ 47
pratyarthî valavâṁ ś=cha tê [।] lapsyasê prathamaṁ sthânaṁ paśchâch=
chhôkam=avâpsyasi — [‖]
3 Dvitîyâ sajâ 232 Na cha jânîshê kâryâṇi paśchât-tapêna yujyasê [।] bhavishyati 48
cha tê lâbha[42] su-mukhas=tava dêvatâ — [‖] Dvitîyâ[43] sajâ
4 223 Śarîrê tava sandêha samatîtô dur-âsadaḥ [।] dêvatânâṁ prasâdêna prâguṇyaṁ 49
tava kêvalam [‖] Prathamaḥ kâṇa 331 Prâguṇan=tê śarîrasya 50
5 lâbhaś=ch=ârthaś=cha prâptayê [।] upasthitaṁ cha tê kalyâṇam[44] (Maruta)sya vachô
yathâ — [‖] Dvitîyaḥ kâṇaḥ tantra 313 Ârôgyaṁ pul-âṁbhaṁ cha[45] prêkshyasê 51
n=âttra saṁśayaḥ [।] lapsyasê sarvvathâ bhadraṁ
6 bhôgâṁ ś=cha vipulâṁ tathâ [‖] Tṛitîyaḥ kaṇa-tantraḥ 133 Mithyâ vadasi 52
yat=kiñ-chi mittrâṁ dvishasi nityadâ [।] dêvatânâṁ prasâdâd=vâ tishṭha tava
śrêyô bhavishyati[46] — [‖]

Fifth Leaf : Reverse.

1 Prathamaś=chuñchuṇaḥ 311 Bhôgânâṁ viprayôgas=tê na chirêṇ=aiva dṛiśyatê [।] 53

[31] Read *kâranê*, or perhaps *kâranâ*.

[32] Read *yat=tvayâ*. Compare verse 52.

[33] The original really has *chavishyati*, with *cha* defaced, the scribe having forgotten to replace it by *bha*.

[34] The text is here mutilated; but sufficient remains to show that it must have been *'chirên=âttra* (for *achirêna atra*). The pâda, however, is short by one syllable, and the correct reading should have been *'chirêṇa n=âttra*.

[35] Perhaps read *sâtatyaṁ* or *satataṁ*.

[36] *Âpi* is added interlinearly.

[37] The scanning is irregular; the third pâda is too short and the fourth pâda too long, each by one syllable.

[38] Read *tattvêna*; the reading of *°ti tê* is not quite clear.

[39] The reverse of the fourth leaf is blank.

[40] Read *Tṛitîyaḥ*.

[41] *Pratyêshyasi* may be supplied.

[42] The syllable *bha* is inserted below the line.

[43] Read *tṛitîyâ*.

[44] See note 17. Perhaps read *kalyam* or *kâryam*. Before *kâlyanam* two aksharas have been effaced; they seem to read *labdha*.

[45] The first pâda is short by one syllable; read *vipul-âṁbhaṁ* or perhaps *puna lâbhaṁ*.

[46] The fourth pâda has two syllables in excess.

anyaṁ saṁprâpsyasê sthânaṁ mâ vishâdaṁ karishyasi — [॥] Dvitîyaś=chuñ-
chuṇaḥ 131 Artha-siddhi[r]=d=dvaya[ṁ] ch=(ai)va 54
2 kula-sthânaṁ tath=aiva cha [।] prâpsyasê sarvva-kâmâṁ ś=cha marutasya vachô
yathâ — [॥] Tṛitîyaś[47]=chuñchuṇaḥ 113 Vipramuktas tvam=arthêbhyô mittraiś= 55
cha suhṛid=êva cha [।] utthânaṁ chintayânasya
3 udvigna iva dṛiśyatê — [॥] Prathamâ pâñchî — 221 Chal=âcha[lam=i]daṁ sthânaṁ 56
dṛiśyaṁtê samâkulaṁ[48] [।] na cha n=ârambhasê kâryaṁ dukkhêna cha vimuch-
yasê — [॥] Dvitîyâ pañchî — 122
4 Diśaḥ sarvvâ samât=krântâ[49] kâla-dharmma[50] kurushva tî [।] sukhaṁ te na kâr- 57
yaṁn[51]=tê têna têshu kadâ-chana : [॥] *Tṛitîyâ pañchî*[1] 212[52] Paśu-vandhâś[53]=cha
yajñâṁ vai vividhân=yakshasê tathâ [।] 58
5 [arghyân]i cha samṛiddhâni dâsyasê n=âttra saṁśayaḥ [॥] Tṛitîyaḥ pañchî 212 [॥]
Prathamâ kharî 112 Atikrântâ pariklêśâ dukkhaṁ ch=aiva samânataḥ [।] śubh- 59
âśubhâd=vipramuktô 'si[54] lâbhas=tê sa-
6 mupasthita — ॥

[47] Originally written *tritiyaś*, afterwards corrected to *tṛitiyaś*.

[48] Read *dṛiśyatê*. The second pâda is short by one syllable. Perhaps read *dṛiśyatê tê*.

[49] Probably read *samâkkrântâ*.

[50] Read *dharmmaṁ*.

[51] Either read *kâryaṁ tê* or *kâryan=tê*. The third pâda is short by one syllable.

[52] The scribe had originally written 222, and afterwards defaced the lower stroke of the second 2, but apparently not satisfied with the correction, he repeated the numbering in line 5.

[53] Read *vandhâṁ ś=cha*.

[54] The third pâda has one syllable in excess. Omit *śubha* and read only *aśubhâd*.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII*b* TO XLII.

B.—TRANSLATION.

First Leaf: Reverse.

Salutation to Nandirudrêśvara ! Salutation to the Âchâryas ! Salutation to Îśvara ! Salutation to Mâṇibhadra ! Salutation to all Yakshas ! Salutation to all Dêvas. To Siva salutation ! To Shashṭhî salutation ! To Prajâpati salutation ! To Rudra salutation ! Salutation to Vaiśrâvaṇa ! Salutation to the Marutas ! Salutation !

Let the dice fall for the purpose of the present object (*i.e.*, of soothsaying) ! Hili ! Hili ! Let them fall as befits *the skill of* Kumbhakârî, the Mâtanga *woman*[1] !

By the truth of all the Siddhas, by the truth of all Schools, by their truth and true consensus let Śiva declare what is lost and preserved,[2] peace and trouble, gain and loss, victory and defeat, svâhâ ! On the holy Nârâyaṇa, the *tutelary* Dêvata, and on the Ṛishis rests the truth of the oracle, the truth of the process *of divination*. Let the dice fall openly ! svâhâ ! Let the truth be seen !

The efficacy of magical formulas and medical herbs and prognostics .... is far from untruth. In praise of the Dêvata Vishṇu.[3]

[1] This is obscure. But as Mâtanga and Chaṇḍâla are synonyms, there may be an allusion to the Chaṇḍâla cowherdess Kumbhakârî, whom Buddha is said to have converted. See Divyâvadâna (ed Cowell and Neil), Pâmsupradâna, p. 348 ; *êvam=anuśrûyatê yadâ Bhagavân=parinirvâna-kâla-samayê 'palâla-nâgam vinîya Kumbhakârîm chaṇḍâlîm gôpâlîm cha têshâm Mathurâm=anuprâptaḥ tatra Ânandam=âmantrayatê*, i. e., 'thus it is related: when the Blessed One on the eve of his release, after having converted the Nâga Apalâla and the Chaṇḍâla cowherdess Kumbhakârî, had repaired in their company to Mathurâ, he there addressed Ânanda.' (See also *ibidem*, p. 385.) I have not been able to discover any further account of Kumbhakârî, either in this avadâna or elsewhere. That Mâtanga women, however, were proficients in the magic arts, is shown by the story, in the Divyâvadâna (Kuṇâla, pp. 397, 398), how Aśôka's head-queen Tṛishyarakshitâ, jealous of her supposed co-wife Bôdhi, employed a Mâtanga woman to cause the bôdhi tree to wither and afterwards to revive. The Mâtangas are described as *śvapâkas* or 'dog-eaters' and *chaṇḍâlas* or outcasts, in the Divyâvadâna (Śârdula-karṇa, pp. 621, 622). Among the rustic women that attended on the Bôdhisattva, there was one called Kumbhakârî, see Lalita Vistara (Bibliotheca Indica ed., chap. 18, p. 331.)

[2] The preposition *vi* has the force of a privative, as in *vijarjara* 'fresh' (opp. *jarjara* 'old'), *vimala* 'clean,' *viśikhin* 'tuftless,' etc., see *ante*, note 56, p. 19.

[3] This paragraph is mutilated in the text, and not quite intelligible to me. Of the syllables *chanṭayânṭa* I can make nothing. They should represent the name of mantra 444.

(Verse 1.) 444 Salutation ! Janârdana is well-pleased with thee who art an excellent man. All thy enemies are killed. What thou shalt desire, that shall be done.[4]

(2.) A Navikkî : 333 : Thou experiencest neither sorrow nor fatigue ; nor hast thou any fear of either high or low ;

Second Leaf: Obverse.

. . . . thou wilt receive.

(3.) A Paṭṭabandha : 222 : Even in the midst of the full enjoyment of all desires, one's happiness engenders molestation ; but as soon as it arises, may God allay thy fears.

(4.) A Kâlaviddhi : 111 : Thy intelligence is at fault ; . . . . . . ; the undertaking which thou contemplatest will be fruitless.

(5.) *The first* Śâpaṭa : 443 : Thou wilt quickly be delivered from all diseases ; or, again, thou wilt obtain happiness ; *but* in the result, thou wilt not attain anything either very great or very small.

(6.) The second Sâpaṭa : 434 : I see a terrible effort *against those* with whom thou hast a conflict, *but* I see the work to be fruitless on account of which thou enquirest.

(7.) The third Śâpaṭa : 344 : Thou contemplatest a meeting, *but* the fair one does not join thee ; thy body is heated *with desire, but* thou shalt obtain no enjoyment.[5]

(8.) *The first Mâlî* : 343 : The enjoyment of pleasure and wealth, and the fulfilment of all desires come together ; they will, in a very short time, be thine, and that for ever.

(9.) The second Mâlî : 334 : Thou takest this to be a valuable thing,[6] *viz.*, happiness that promotes good-will ; by patience thou wilt attain that great object, but not if thou art impatient.

(10.) (The third Mâlî) : 433 : This is considered a great object by thee ; *but* there is a much better object than that : a safe journey into foreign parts and a *safe* return to one's friends.

(11.) *The first* Vahula : 324 : Long life is a great thing ; thou wilt not obtain this *which is* the best, *but* thou wilt obtain wealth in money and grain, and tools, and also enjoyments.

(12.) The second Vahula : 432 : I see thy arrival *at a place* where thou hast determined to go ; from thence thou wilt safely[7] return with thy goods.

(13.) The third Vahula : 243 : Manifold, I see, is thy business and thou possessest many sons ;[8] look forward to thy own happiness ; thou wilt obtain all that *belongs to it.*

(14.) The fourth Vahula : 423 : Manifold are thy triumphs, and thou hast

[4] The conclusion of this verse is mutilated.

[5] The negative particle is practically misplaced ; it must be constructed with the fourth pâda. Otherwise the meaning would be : 'thy body is not heated (with desire), yet thou shalt obtain enjoyment.'

[6] The construction is like that in the 11th, 28th and 44th verses below, the transitive verb (*labhasê, prâpsasê, samêshyasi*) being anomalously used with the nominative of the object.

[7] *Lit.*, 'taking thyself and thy goods.' I read *arthañ=cha*. The third pâda is short by one syllable, which may be mended by resolving the sandhi and reading *ch=aiva arthañ=cha*.

[8] In *putra-tva-tâ* there is an anomalous duplication of the suffix of forming abstract nouns.

pleased thy numerous friends ; others will envy thee ;

Second Leaf : Reverse.

but thou wilt not envy them.[9]

(15.) The fifth **Vahula** : 342 : Thou expectest the coming of thy friend, and thou feelest sure[10] of success ; *but* love is entertained reciprocally ; why should he come ? thou shouldst go.

(16.) *The first* **Kûṭa** : 414 : There is a quarrel with the king, hence there is a cessation of law and order ; *but* thou hast obtained thy advantage ; therefore thou shouldst surely observe law and order.

(17.) The second **Kûṭa** : 144 : Unsteady is thy present place ; there is neither comfort, nor progress in friendships ; *but* thou wilt get relief even if thou art held fast by the dêvas : there is no doubt about it.

(18.) The third **Kûṭa** : 441 : There is comfort ; there is no fear ; I see here also triumph ; thou wilt enjoy women accomplished in the arts of love ; from nowhere hast thou anything to fear.

(19.) The first **Bhadrâ** : 421 : Thy disadvantages have disappeared ; all thy offences are forgiven ; thou wilt triumph over all thy enemies ; thy gain is imminent.

(20.) The second **Bhadrâ** : 214 : In thy mind thou hast conceived a plan for the purpose of obtaining the first place ; *but* wait some time : then it will fall into thy hands.

(21.) The third **Bhadrâ** : 142 : Thou wilt obtain a virgin,

Third Leaf : Obverse.

and wilt conciliate thy friend ; the dêvatas will give thee wealth together with affection and good luck.

(22.) The fourth **Bhadrâ** : 241 : Thou hast a competency and thou sufferest no loss whatever ; thou hast no cause of fear from the dêvatas ; as thou doest thy duties, thou wilt receive thy desires.

(Verse:—) (The fifth **Bhadrâ** :) 412 :[11]

(23.) *The first* **Śaktî** : 341 : Thou art planning a marriage,[12] and thou will soon accomplish it, and obtain an affectionate relative who will bestow on thee wealth and pleasures.

(24.) The second **Śaktî** : 134 : Thou art planning a meeting, and that will soon come to pass ; the order has gone forth from the Aśvins,[13] nor will it be anything unpleasant.

(25.) The third **Śaktî** : 413 : I see that something extraordinary is at hand for thee and also a gain ; in thy household also there will be an unequalled increase : there is no doubt about it.

(26.) The fourth **Śaktî** : 314 : As a king who has overcome all obstacles thou wilt,

[9] I take *parâ* as the abl. sing., for *parât*.

[10] *Parâ*, nom. sing., scl. *chintâ*.

[11] This verse, being mantra 412, is wanting in the Manuscript.

[12] Perhaps *parigraha* may be intended to be more general : 'possession of things.'

[13] *Aśmînai* I take to be intended for *Aśvinai*. The lost akshara may be supplied by reading either *aśrin=aiva* (*i.e.*, *aśvinâ êva*) or *aśvinai[ḥ] su-kritâ*. As the Aśvins are always two, probably the latter reading is correct, though an unusual formation. The Aśvins are givers of luck. *Lêkhâ* refers to the writing of a man's fate on his skull.

well furnished with troops, conquer thy enemy, and constantly rule the whole earth under thy single sway.

(27). The fifth Śaktî: 431: Thou mayest not desire to have any friend, or thou mayest always delight in having a friend; (but) whether thou makest or dost not make friends, enmity they will conceive without any cause.

(28.) The sixth Śaktî: 431: Thou meditatest a meeting; that will certainly come to pass; in its proper time thou wilt attain that object, and there will be no disappointment.

(29.) *The first* Dundubhî: 321: What thing of thine is lost or perished, or stolen by thieves, or passed into other hands, that thou wilt recover after a not-very-long time.

(30.) The second Dundubhî: 213: Whether thou art forsaken by friends, or whether thou art supported by friends, thou wilt obtain thy favourite objects, in spite of the envy of the dêvatas.

Third Leaf: Reverse.

(31.) The third Dundubhî: 132: I see that thou enjoyest health of body at the present time; from the worship of the dêvatas thou obtainest this rest.

(32.) The fourth Dundubhî: 231: I see that thou hast a grievous quarrel with thy enemies; *but* thou wilt suffer no harm from it, and wilt triumph over thy adversary.

(33.) The fifth Dundubhî: 312: I see that thou wilt make a very good acquisition; moreover a son will be born to thee; thy wished-for desires thou wilt obtain: there is no doubt about it.

(34.) The sixth Dundubhî: 123: Thy mind is much perplexed; thy position is unstable; only wait one month; then thou wilt obtain happiness.

(35.) The first Vṛisha: 442: Whatever there is in thy house, cattle, grain and money, thou shouldst distribute among the Brâhmans; thy advancement is *then* near at hand.

(36.) The second Vṛisha: 244: Thou art planning a meeting, and thy beloved is far away; *but* the fulfilment of all thy desires will come to pass in a not-very-long time.

(37.) The third Vṛisha: 424: Thou wilt suffer grievous bondage, but thou wilt regain thy place; thou wilt have thy reward and wilt also have peace.

(38.) The first Prêshyâ:

Fourth Leaf: Obverse.

422: If thou desirest knowledge or . . . . . ., *but* sittest idly at home, thou wilt be altogether unsuccessful.

(39.) The second Prêshyâ: 242: The thing that thou hast thought of, ..., it will not accomplish that business with regard to which thou enquirest.

(40.) The third Prêshyâ: 224: The speech which thou hast meditated, that will be the cause of wealth: there will be acquisition of wealth for thee in a very short time: there is no doubt about it.

(41.) The first Viṭî: 332: Thou hast never to take any trouble, and art clever in thy business; thou wilt not suffer any misfortune, nor wilt thou be triumphed over by thy adversaries.

(42.) The second Viṭî : 323 : Thou wilt not meet the object of thy advantage, and wilt meet with disappointment ; *but* go quickly to another place, *and* thou wilt obtain very great happiness.

(43.) The third Viṭî : 233 : I see thy purpose ; it is with reference to some biped (man ?)[14] ; it will come to pass for thee as surely as the word of Maruta.[15]

(44.) The first Karṇa : 114 : Thou wilt be honoured with all ceremonies ; and good fortune, peace and the requisites of a king thou wilt obtain ; it will take place after a not-very-long time.

(45.) The second Karṇa : 141 : By the act of God thy whole property has been destroyed, and . . . .

Fifth Leaf : Obverse.

(46.) The third Karṇa : 411 : Thou meditatest going on a journey, but thou wilt meet with misfortune ; thou wilt return with thy business unfinished : there is no doubt about it.

(47.) The first Sajâ : 322 : Thou wilt triumph over all thy enemies, but thou hast *one* powerful adversary ; thou wilt obtain the first place, *but* afterwards thou wilt suffer sorrow.

(48.) The second Sajâ : 232 : Thou dost not understand business, and thou wilt suffer regret ; but there will be a gain to thee, for thy dêvata is favourable.

(49.) The third Sajâ : 223 : A most serious danger to thy body has passed away ; thy safety is solely due to the favour of the dêvatas.

(50.) The first Kâṇa : 331 : The safety of thy person, profit and wealth are within thy grasp, and thy prosperity is at hand as sure as the word of Maruta.[15]

(51.) The second Kâṇa formula : 313 : Thou expectest health and abundant power : there is no doubt about it ; thou wilt certainly obtain prosperity, and abundant pleasures also.

(52.) The third Kaṇa formula : 133 : Thou speakest the untruth sometimes, *and* thou showest always ill-will to thy friends ; *but* wait, *and* by the favour of the dêvatas thy prosperity will come to pass.

Fifth Leaf : Reverse.

(53.) The first Chuñchuna : 311 : I see that after a not-very-long time thou wilt be deprived of thy pleasures ; *but* thou wilt obtain another place ; do not give way to despondency.

(54.) The second Chuñchuna : 131 : Wealth and perfection : these two, and also family-rank, and all thy *other* desires thou wilt obtain, as surely as the word of Maruta.[15]

(55.) The third Chuñchuna : 113 : Thou art deprived of thy money and *forsaken* by thy friends and well-wishers ; it appears to me as if thou wert troubled in thy mind about relief.

[14] This is not intelligible. I would suggest to read *abhiprâyô 'dipadasya,* with anomalous sandhi, for *âdipadasya* ; i.e., 'I see thy purpose ; it is with reference to (obtaining) the first place.' Compare verse 20. A similar instance of the anomalous elision of an initial *â* occurs in Part II, fl. 25 *b*[3], *jalâḍhakê 'tmaguptâyâḥ* (for *âtmaguptâyâḥ*) ; see *ante* p. 64, verse 825.

[15] Maruta is the wind-god, who seems to be considered a luck-bringer. The Tibetan luck-commanding prayer-flags are generally adorned with the figure of the so-called 'wind-horse.'

(56.) The first Pâñchî : 221 : I see that thy present position is unsafe and troubled; never mind ! thou shouldst undertake some business, and thou shalt be delivered from thy misfortune.

(57.) The second Pâñchî : 122 : All regions are attacked alike ; observe thou a seasonable line of conduct ; otherwise thou wilt not have either happiness or business in them at any time.[16]

(58.) The third Pâñchî : 212 : Animal sacrifices and many other sacrifices thou wilt sacrifice ; and complete oblations thou wilt give : there is no doubt about it.

(59.) The first Kharî : 112 : Thy troubles have passed away and thy misfortune likewise ; thou art delivered from thy unlucky star ; thy prosperity is at hand.

[16] The reading here is corrupt, but this meaning seems to be plain.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII TO XLVIII.

A.—TRANSLITERATION.

First Leaf: Obverse.[1]

1 [× × × ×[2]] namasyâmi lôka-nâthaṁ Janârdanaṁ — [।] yêna satyam=[i]da[ṁ] drish= 1
ṭa[ṁ] ya divya [× ⏑ – ⏑ × ॥ 1 ॥] × × × × ⏑ – –× × × × × ⏑ – ⏑ ×।× 2
× × × ⏑– – ×

2 prâhu tat-sa(dbh)i[3] ha dṛiśyâ[4] [॥ 2 ॥] tâlâ bhâlâ kâ sukhaṁ duḥkhaṁ[5] jîvitaṁ mara- 3
naṁ tathâ [।] iha sarvvaṁ manushyâṇâṁ marudbhi samud(î)r(i)tam ॥ 3 ॥ (ri-) 4
sh[i]bh[i] ni[rmitâ – ×]

3 Mêru-vâsaṁ prayôjitâ — [।] imâ vid(y)â tataḥ s[6]=têshâṁ hṛishṭâ vai mârut-âdayaḥ
[॥ 4 ॥] tad=yathâ [।] vimalê 2 nirmmalô[7] dêvi dêvi va[× ×]yat=satyaṁ ya(t=s)u-
[×]-

4 taṁ tat=sarvva[8] dariśaya [।] apêtu[9] mânushaṁ chakshu divyaṁ chakshu pravarttatu 1
[।] apêtu[9] mâṁnusha[10] śrôtraṁ divya[11] śrôtraṁ pravarttatu [॥ 1 ॥] apêtu[9] mânushaṁ 2
gandhaṁ divyaṁ ga-

5 ndha[12] pravarttatu,[13] [।] apêtu mânushâ jihvâ divyâ jihvâ pravarttatu [॥ 2 ॥] mâli
mâli svâha [॥]

[1] The reverse of this leaf is blank.
[2] Perhaps supply *mahâdêvaṁ*.
[3] Conjectural reading. The akshara is blurred.
[4] This pâda scans irregularly.
[5] This pâda has one syllable in excess. Omit *kâ*.
[6] Omit either the visarga or *s*.
[7] Probably read *nirmmalê*.
[8] Read *sarvvaṁ*.
[9] Prâkṛitic for *apaitu*.
[10] Read *mânushaṁ*.
[11] Read *divyaṁ*.
[12] Read *gandhaṁ* (or rather *gandhaḥ*).
[13] Here and elsewhere in the original manuscript a comma, or a single point (full-stop), or a double point (apparent visarga) are used as marks of interpunctuation. Occasionally the single point has a covered upward stroke, resembling a reversed comma.

Second Leaf: Obverse.

1 [441]Dv[ê cha]tushk[ê] padaś=ch=aiva yasy=âpatanitaḥ dhruvam [।] bandhu-nâśaś= 1
cha klêśaś=cha pîḍâ cha mahatî tava[14], [॥ 1 ॥] virôdhaś=cha mahâ- 2
2 tîvrô nakshatra[15] vîdyatê[16] tava, [।] na tê paitṛikaṁ sva-karmma ch=ai tishṭhati[17]
[॥ 2 ॥] ya cha[18] tê man-âdhyârta[19]-hṛidayên=ôpalakshitam [।] 3
3 anyam=arthaṁ viṁchintêhi[20] tasy=ôtpattir=(na) vidyatê, [॥ 3 ॥] pañcha-mâtrâṇi 4
varshâṇi kliśyasî[21] na cha vindasi[22] [।] êtaṁ cha tê abhijñâ-
4 naṁ pṛishṭhê tilakas=tava[23] : [13][॥ 4 ॥] 144 Padaṁ s=tu prathamaṁ yatra dvê chash- 5
kashu[24] saṁbhavaḥ [।] saṁntati[25] sarvva-kâryâṇâṁ dhanaṁ ch=âdhigamish-
yasi [॥ 5 ॥]
5 kula-dêvô cha tê bhadrâ mahadêvô mahêśvaraḥ [।] tasya stavanaṁ pûjâṁ cha jâgaraṁ 6
ch=âpi kârayaṁ • [13][॥ 6 ॥] tava □ê[×] 7
6 mahâlâbhô bhavishyati na saṁśayaḥ [।] êtaṁ cha tê abhijñâna[26] sa-vra(s[27]=th)ê[×](k)î
(tava) • [॥ 7 ॥] svapnê cha tê mahâ-(v)â[d]ô [× □ ô × × ⏑ — ⏑ — ।] 8

Second Leaf: Reverse.

1 414 Chatushka pada[28] madhyaṁ tu (avas)ân[ê] chatushkayaḥ [॥ 8 ॥] (ya)[× × × n]-
t[i]ta (h)[y=]a[r]tha[29] [× × × × ⏑ — ⏑ — ।]
2 yaṁ cha artha viṁchêhi[30] sô 'pi tê vṛiddhi-kara[31] śubhaḥ[32] [॥ 9 ॥] mâtaṁ pitaraṁ 10
mitrâ[33] sva-janâṁ ś=ch=aiva na manyas[i] — [।]
3 na cha pûjayasê vṛiddhâṁ dêvataṁ mahêśvaraṁ — [॥ 10 ॥] têna tê chintitaṁ dravyaṁ 11
sarvva[8] n=aiv=ôpavadyatê[34], [।] prasânnâ-
4 s[35]-tê karishyati śânti hṛidaya-nivṛivi[36] ◎ [॥ 11] 334 Vyavahâra-kṛitâ prîti mitra- 12
bandhu-
5 samâgamam [।] sarvva-dukkha-vimôkshaś=cha bhûti-kâmô labhishyasi — [॥ 12 ॥]
na sandêha itô shashṭhê tuva mâsê mahâ-dhanaḥ [।] 13
6 (ya)[37] tvayâ manasâ dhyâtaṁ tasya lâbhô na saṁśayaḥ [॥ 13 ॥] avighnêna tu tat= 14
sarvaṁ sukhên=ôpagamishyati•[13] [।] êtaṁ cha abhijñânaṁ[38] sa-vras[27]-tê śirô-
'rgâlam[39] [॥ 14 ॥]

Third Leaf: Obverse.

1 (433 S)[a ×]□y[a × ⏑ — — ×] sarvva-pâpa-kshayas=tava ‘[18] [।] 15

[14] The original has an indistinct akshara written above *ta*, as if the reading were intended to be *mahatîs=tava*.

[15] Read *nakshatraṁ*.

[16] Read *vidyatê*. The first letter, however, is uncertain; it looks perhaps more like *p* (*pidyatê*), though this does not lessen the difficulty.

[17] This half-verse is mutilated; four feet are wanting. Probably read *ch=aiva*, which would complete the fourth pâda.

[18] Read *yaṁ cha*; see verse 9.

[19] This pâda is short by one syllable. Perhaps read *taman-* or *kâman-*.

[20] Read *vichintêhi*. [21] Read *kliśyasi*.

[22] Probably read *nandasi* or *vinandasi* See verse 38

[23] This pâda is short by one syllable Read *pṛishṭ-ântê*. See below verse 25.

[24] Read *chatushkê*. This pâda is short by one syllable. Perhaps read *chatushkê stah sambhavaḥ*.

[25] Read *santatiṁ*.

[26] Read *abhijñânaṁ*.

[27] This pâda is short by one syllable. Read *sa-vranas*. See verse 57.

[28] Read *chatushkaṁ padaṁ*.

[29] Perhaps read *yat=tê vichintitaṁ hy=arthaṁ*.

[30] Read *arthaṁ vichintêhi*.

[31] Read *vṛiddhi-karaḥ*.

[32] This pâda has one syllable in excess.

[33] Read *mitrâṁ*, acc. plur. masc.; cf. *vṛiddhâṁ* in line 3.

[34] Read *ôpavidyatê*; see below note 104.

[35] Read *prasannas*

[36] Read *śântiṁ* and *nirvṛitim*; or perhaps read *śânti-nirvṛiti*, as dual.

[37] Read *yaṁ*. See *ante*, note 18.

[38] This pâda is short by one syllable. Insert *tê*, see *ante*, verses 4 and 7.

[39] Read *'rgalam*.

2 bhavishyati cha tichintâ[40] mana-dushṭa-karî dhruvâ, [‖ 15 ‖] idaṁ cha tê kṛitâ 16
chintâ purusha prati[41] [|] sarvvêshâm=abhimânêna śîghram=êva bhavishyati
— [‖ 16 ‖]

3 itô 'vvâśamê varshê[42] dhanaṁ adhigamishyasi — ◎ [|] 243[43] Ḍavaṭai[44] pratiban- 17
dhâni chôrai nairṛitikai saha — [‖ 17 ‖] aśubhâni vichintêhi têna tê 18

4 n=âsti saṁpadâ [|] tasya tê n=âsti lâbhô anyam=arthaṁ vichintiya[45], [‖ 18 ‖] adya 19
tê su-bahû-kâlô[46] klaśyamânasya[47] na saṁśayaḥ[32] [|] saśchâ[48] bha-

5 dra cha tê kshipraṁ sukhên=ôpagamishyasi [‖ 19 ‖] ◎ 344 Dhana-dhânyaś=cha tê 20
pûrṇṇâ asti sarvvasya saṁpadâ, [|] ya[37] cha tê manasâ dhyâtaṁ tan=ta[49] sarvva[8]
bhavishyati [‖ 20 ‖]

6 kshîṇâni tava dukkhâni kalyâṇaṁ tê upastitam[50] [|] bhavishyati cha tê[51] prîti vidê- 21
śa-gamanê[52] s=tathâ, [‖ 21 ‖] tatô artham=avâptô 'si 22

7 punar=êv=âgamishyasi, [|]

Third Leaf: Reverse.

1 443 Śôbhanan=tê idaṁ kâryaṁ putra-bhrâti-samâgamaṁ :[13] [‖ 22 ‖] bhavishyavi[53] na 23
sandêhô dhanaṁ ch=âdhigamishyasi [|] sarvva-vyâdhau praśamanaṁ pr(î)t[i]-
(r=âm)[ô](da-kâ-)

2 rikâ, [‖ 23 ‖] achirêṇ=aiva kâlêna sarvvaṁ tê saṁbhavishyati.[13] [|] ya[37] cha tê manasâ 24
dhyâtaṁ taṁ tê sarvva[8] bhavishyati [‖ 24 ‖] taṁ labhishyasi mâ śôcha sarvvaṁ tê 25
sa-phalaṁ sthita(ṁ), [|]

3 êta[54] cha tê abhijñânaṁ prishṭ-âṁtê tilakas=tava :[13] [‖ 25 ‖] bhavishyati sarvvaṁ[55] yathâ 26
śâstrê nidarśita[56] [|] 434 Dhanaṁ dhânyaṁ cha pushṭiṁ cha kalyâṇaṁ ch=â-

4 dhigamishyasi[33]— [‖ 26 ‖] dâtuṁ bhôktuṁ cha tê kâlô bhadran=tê samupasthitaṁ [|] 27
ya[37] cha tê manasâ kiñchi artha-hêtô[57] samâhitaṁ [‖ 27 ‖] ta[58] labhishyasi mâ śôcha 28

5 d[ri]śyatê sa-phalaṁ tava [|] êtaṁ cha tê abhijñânaṁ maithunaṁ sêvitaṁ tvayâ —
[‖ 28 ‖] sa sâpatnâ[59] cha tê bhagnâ lakshitê samusthitâ[60] [|] 29

Fourth Leaf: Reverse.[61]

1 [34]3 Trika[62] chatushkaś=cha[63] trikaś=ch=aiv=âsasânikaḥ[64] [‖ 29 ‖] atra yaḥ k[a ◡ — — × 30
× × × × ◡ — ◡ — |]

2 arth-ânagamanam[65] lâbhô vastra-lâbhô dhan-âgamaṁ '[13] [‖ 30 ‖] ramishyasi sadâ hṛish- 31
ṭô jñâti-saṁghaṁ puraskṛitaḥ [|] êtaṁ cha tê abh[i]jñâna[ṁ × × × × ◡]

[40] Read *vichintâ*.

[41] This pâda is mutilated.

[42] This pâda is short by one syllable. Probably read *shṭâdaśamê*.

[43] Read 343.

[44] Read *kuvaṭai* (for *kapaṭai*).

[45] Read *vichintaya*.

[46] Read *su-bahu-kâlô*.

[47] Read *kliśyamânasya*

[48] Read *paśchâ* (for *paśchât*).

[49] Read *tê*, also *sarvvaṁ*. See verse 25.

[50] Read *upasthitam*.

[51] Perhaps read *vyavahâra-kritâ*. See note to translation.

[52] Read *gamanaṁ*; and as to the sandhi, compare *padaṁ s-tu* in verse 5

[53] Read *bhavishyati*.

[54] Read *êtaṁ*, cf. verses 4 and 7.

[55] This pâda is short by two syllables. Read *bhavishyati cha tê sarvvaṁ*. See verse 54.

[56] Read *nidarśitam*.

[57] Read *hêtôḥ*.

[58] Read *taṁ*; cf. verse 25.

[59] Read *sâ sapatnâ* (for *sapatnî*).

[60] This pâda is short by one syllable. Read *samupasthitâ*.

[61] The obverse of this leaf is blank.

[62] Read *trikaṁ*.

[63] This pâda is short by two syllables. Insert *yatra*; cf. verses 34*b*, 55*a*.

[64] Read *avasânikaḥ*.

[65] Probably read *arth-ânugamanê*.

3 sê striyâ [‖ 31 ‖] ◎ 141 Pada[66] chatushkaś=cha[63] pada[66] ch=aiv=âvasânikaḥ [|] lâbhô tê vipulô drishṭô lakshmî tê samupasthitâ [‖ 32 ‖] 32

4 nitya[67] mâly-ôpahârê pujayâhi[68] Janârdanaṁ [|] mitraṁ cha sarvva-bhûtânâṁ sadâ saṁbhâva ishyasi[69], [‖ 33 ‖] 33

5 (ch)iṁ(ra)[70]-jîvô bhavishyasi dhanavâ[71] ś=cha nadrivadâ[72] ◎ [‖] 224 Dvikas=tu prathamaṁ yatra 34

6 [chatushkaś=ch=â]vasânikaḥ [‖ 34 ‖] putra-dâra-kalatrêpu[73] chiṁntâṁ[74] tê hṛidi vart- 35
tatê [|] kâryaṁ para-gataṁ ch=aiva tasya margasi[75] nivṛiti[76] [‖ 35 ‖] bhavish- 36
yavi[83] (pu)ṁ-

7 [— — × × ×] tê kiñ-chi pâpakaṁ, [|] paritâpaś=cha tê vṛitta abhyâkhyana[76]-kṛitô mahâ [‖ 36 ‖]

Fifth Leaf: Obverse.

1 [Yat=tê vich](intita)[ṁ] kârya[ṁ] tat=t[ê] sarvva[ṁ] bhavishyati [|] êta[84] cha tê 37
abhijñanaṁ guda-mûlê tilakâs=tava ◎ [‖ 37 ‖] 422 Chatushka prathamaṁ [yatra 38
dvikaś=ch=aiv=â-

2 vasâ]nikaṁ, [|] chirâ prabhṛiti klêśô[78] dâridrêṇa na[79] nandasi, [‖ 38 ‖] para dra- 39
vyêshu haraṇaṁ niyata[80] parimṛiśyasi, [|] satya-(vâ)[k × ⌣ — — ×

3 × ×] nityaṁ guṇ-âdhikaḥ [‖ 39 ‖] tatô vipulô a[r]th[as=tê[4]] (bha)vishyati na saṁ- 40
śayaḥ [|]

4 adya tê tṛini[81] varshâṇi klaśyatô[82] kârita[83] cha tê [‖ 40 ‖] sapatnêna tê vâsô[78] tatô na su- 41
kham=êdhasi ◎ [‖] 242

5 Purvva[84] dvikaś=chatushkaś=cha dvikaś=ch=aiv=âvasânikâ[84] [‖ 41 ‖] âgamishyati tê bha- 42
draṁ tê ripunâ śô(ka yaśaśa) — [|]

6 [×]□i[×]ṁ chintitaṁ kâryaṁ taṁ na kshipraṁ bhavishyati — [‖ 42 ‖]

Fifth Leaf: Reverse.

1 [× × × × ⌣ — — × k]shm[a]t[a]k[a]ti mahâ-śubhâṁ [|] êtaṁ cha tê abhijñânaṁ 43
guhyê tê tila-k[âlakaḥ ‖ 43 ‖ × ×] chchh[a × ⌣ 44

2 —] sarvva[8] manasâ yaṁ vichintitam[85]=iti [|] ◎ 442 Dvê chatushkê dvikaś=ch=aiva
vṛishô 'yaṁ patitô tava [‖ 44 ‖] sa-m[i]tra[× ⌣]s[a × × × × × × ⌣ — ⌣ × | 45

3 gu]rukaṁ bhârika[86] ch=aiva manasâ tê vichintitaṁ [‖ 45 ‖] kṛitaṁ kârâvitaṁ 46
ch=aiva têna tê n=âsti nivṛiti[87], [|] riktakê ghaṭakê snâsi su[× × × ⌣ —
⌣ × ‖ 46 ‖ × × ×] 47

[66] Read *padaṁ*.

[67] Read *nityaṁ*.

[68] Read *pûjayâhi*. The preceding pâda is short by one syllable, and the error of spelling arose through a confusion with the omitted final *shu* of *upahârêshu*; cf. below, note 73.

[69] Perhaps intended for *saṁbhâvayishyasi*.

[70] Read *chiraṁ*.

[71] Read *dhanavâṁ*.

[72] I have failed to read this word. The syllable *dri* and *dâ* seem fairly clear; but the other two are illegible.

[73] Read *kalatrêshu*; cf. *ante*, note 68.

[74] Read *chintâ*.

[75] Read *mârgasi*.

[76] Read *nirvṛitim*.

[77] Read *abhyâkhyâna*.

[78] This pâda is short by one syllable. Perhaps add *'sti*.

[79] *Na* is written below the line, the point of insertion being indicated by a cross.

[80] Read *niyataṁ*.

[81] Read *trîṇi*.

[82] Read *kliśyatô*.

[83] Read perhaps *kâritaṁ*.

[84] Read *pûrvvaṁ*.

[85] The original manuscript has a superfluous anusvâra over *ta*.

[86] Read *bhârikaṁ*.

[87] Read *nirvṛitiḥ*.

4 yaṁ vihanyasi sarvvam=êta[64] nirârthakaṁ[88], [।] anya(m)=arthaṁ vichintêhi n=âyaṁ
saubhâgya-vardhanaṁ, ◎ [॥ 47 ॥] 424 Chatushka[89] [d]v[ikaś=cha yatra chatush- 48
kaś=ch=âvasânikaḥ ।]
5 anitya[90] ch=aiva guhyaṁ hi atra buddhi[91] na kârayê [॥ 48 ॥] sâhasâni vichintêsi manasâ 49
tê paridhâvati[32], [।] îśvaraṁ śaraṇa[92] gachchha ya [× × × ⏑ – ⏑ × ॥ 49 ॥
6 × × ×](st)i purushê prîti n=aikâ tê ruchitâ striyâ[93] [।] du-śîlaś=ch=âpar-ârthêshu sva- 50
jana sva-janê[94] s=tathâ [॥ 50 ॥] idaṁ tu gurukaṁ kâryaṁ yan=tê mana[si varttatê 51
7 × × × × × × ê](tishu) vart(t)atê vandhu-kâraṇâ, [॥ 51 ॥] êtaṁ cha tê abhijñâ- 52
naṁ svapnê badhyasi badhvâ vâ [।] va(da)si (sva)ritâś=[ch]=aiva [× â × × × ô ⏑]
lâ [⏑ × ॥ 52 ॥]

Sixth Leaf: Obverse.

1 [244] D(v)ika pûrvva[95] chatushkê[96] vṛishô 'yaṁ patitas=tava : [।] bhadrâ cha tê bha- 53
dra-kṛitâ[4] n=âsti tê pâpa-kârakam [॥ 53 ॥] bhavishyati cha tê sarvvaṁ ya- 54
2 [thâ śâstrê] (p)[r]adariśitam[97] [।] êtaṁ cha tê abhijñânaṁ pâśvê[98] tila-kâlakaḥ [॥ 54 ॥]
114 Padaṁ padaṁ chatushkaś=cha yatra 55
3 [× × ⏑] (d)ṛiśyatê — [।] kula-vṛiddhi-karô nanda[99] bhadraṁn[100]=tê samumasthitam[101]
[॥ 55 ॥] bhûmi-lâbhô 'rtha-lâbhaś=cha saṁbandhi-kâraṇâni [cha ।] 56
4 [yaṁ] mana[sâ v]i[ch]i[nt](i)[ta](m) [s]ukhên=ôgamishyati[102], [॥ 56 ॥] sarvvê n=tê[103] 57
achirên=aiv=ôpavadyatê[104] — [।] êta[64] cha tê abhijñânaṁ
5 vâm-ôru sa-vraṇas=tava [॥ 57 ॥] (d)akshiṇê ch=ôru-dêśêṁ[105] tila-bindur=na saṁśayaḥ 58
[॥] ◎ 411 Chatushkaś=cha padê dvê tu yas[y]=â-
6 patanitâ dhruvam [158॥] bhadrâṇi tê bhavishyaṁti dhanaṁ v=âdhigamishyati [।]
upasthitaṁ tê kalyâṇaṁ dhana-vṛiddhiś=cha vai (bud)[dham ॥ 59 ॥] 59

Sixth Leaf: Reverse.

1 yaṁ cha prârthayasê kârya[ṁ] ta[ṁ] tê praṁ[106] bhavishyati, [।] ita[107] s[ap]t[ama-] 60
k[ê] varishê[108] vinashṭâ bandhavâs=tava [॥ 60 ॥ êtaṁ cha tê a-] 61
2 bhijñânaṁ grîvâyâṁ tilakas=tava — [।] na śôchitavyaṁ kâlas=tê nanditu samupa-
sthitam [॥ 61 ॥] ◎ 412 Chatushka pada[109] madhyaṁ tu 62

[88] Read *nirarthakaṁ.*

[89] Read *chatushkaṁ.*

[90] Read *anityaṁ.*

[91] Read *buddhiṁ.*

[92] Read *îśvara-śaraṇaṁ.*

[93] Read *striyâṁ.*

[94] The *s* is inserted interlinearly over the *ta* of *tathâ*, suggesting another reading *svajanê svajanas=tathâ.* Compare, however, verse 21 and footnote 52. Moreover *su-jana* should be read for one of the two *sva-jana.*

[95] Read *dvikaṁ pûrvvaṁ.*

[96] This pâda is short by one syllable; supply *dvê.*

[97] Read *pradarśitaṁ.* See verse 26*a* and note 108.

[98] This pâda is short by one syllable. Read *pârśv-ântê* (or perhaps *pṛishṭ-ântê,* see verse 25).

[99] Read *nandaḥ.*

[100] Read *bhadraṁ tê* or *bhadran=tê.*

[101] Read *samupasthitam.*

[102] This pâda is short by one syllable. Read *ôpagamishyati.*

[103] This pâda is mutilated. Five syllables are missing.

[104] Perhaps read *upavidyate,* see *ante,* note 34. This pâda has one syllable in excess.

[105] Omit the anusvâra.

[106] Read *kshipraṁ;* the pâda is short by one syllable.

[107] Read *itaḥ.*

[108] This pâda has one syllable in excess. Read *varshê.* For a similar anomaly, see verse 54, and *ante,* note 97.

[109] Read *chatushkaṁ padaṁ.*

3 avasânê dvê tu patitâ tava[110]: [।] abhiyôgas=tvayâ prâpta âmatî[111] su-mahantikî,
[॥ 62 ॥] tatô muktô[79] mâ śôcha dhanaṁ tê[112] 63
4 samupasthitam [।] idaṁ ta[113] tu gurukaṁ kâryaṁ yat=tê manasi varttatê, [॥ 63 ॥]
vinâyaka[114] pariklêśaṁ 64
5 vartatî[115] âmatî[111] cha tê, [।] vipûta-pâpa[116] siddh-ârtha[116] sarvvaṁ pratilabhishyasi:
[॥ 64 ॥] itô saptamê divasê 65
6 □ir□âs(t)ô bhavishyati [॥]

[110] This pâda has three syllables too many.
[111] The usual spelling is *amati*.
[112] *Dhanaṁ tê* is written on the margin.
[113] This *ta* is superfluous.
[114] Read *vinâyakaḥ*.
[115] Read *vartati âmatiṁ*.
[116] Read *vipûta-pâpaḥ* and *siddh-ârthaḥ*.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII TO XLVIII.

B.—TRANSLATION.[1]

First Leaf: *Obverse.*

(Verses 1—4.) I salute Janârdana (*i.e.*, Vishṇu), the lord of the world, by whom the truth of this (art of divination) has been decreed. What is divine . . . . ,(2) . . . . that, being understood by good men, is declared. (3) (Signs on) the palms and the forehead,[2] good and ill fortune, life and death, *in short* all that may happen to men is here (in the art of divination) declared by the Maruts.[3] (4) Composed by Ṛishis, and fit to be used by those who reside on mount Mêru, is this charm: hence thereby the Maruts and others are made favourable to them *that use it.* It runs as follows:—

(Prose.) "Oh thou pure, pure, stainless Dêvî! Oh Dêvî! That which is true, that which is well, all that do thou show *to us.* (Verses 1 and 2.) *Though* the human eye may fail, the divine eye will prevail; *though* the human ear may fail, the divine ear will prevail; (2) *though* the human smell may fail, the divine smell will prevail; *though*

[1] This portion of the Manuscript is written with extreme slovenliness, both with regard to penmanship and accuracy. Hence the reading as well as the translation have been in many places a matter of very considerable difficulty; and in such cases what is offered must be taken as more or less conjectural. Most of the inaccuracies are noticed in the footnotes to the transliteration. The work is a treatise on divination by means of dice, but it is a mere fragment, only a little more than one-fourth of the whole being extant. Unfortunately the conclusion, which would have given the name of the work and of its author, is missing; but there is every probability that the work is one of the numerous recensions of a well-known treatise on *pâśaka-kêvalî* or 'dice-divination' by Garga, a very ancient author The evidence on this subject will be found in the Appendix to this Part.

[2] Auspicious signs are supposed to be marked on the palms and the forehead; hence the words *tâlâṅka* 'one who is marked with auspicious signs on his palms,' and *bhâlâṅka* 'one who is similarly marked on his forehead.'

[3] See *ante*, p. 201, note 15.

the human tongue may fail, the divine tongue will prevail. Oh thou Garlanded One, thou Garlanded One[4] ! Svâha !"

Second Leaf : Obverse.

(Verses 1—4.) 441 : Twice four and one,—if thus *the dice* have fallen[5], then assuredly loss of friends, trouble, and great pain will be thine; (2) and most keenly thy stars are opposing thee: neither thy ancestral nor thy own business will prosper,[6] (3) nor that which thou, in thy great anxiety, has marked out in thy heart : think of some other object : that one[7] will not be realised. (4) Thou wilt be in trouble for five years only, and not be able to rejoice.[8] And this shall be for a token to thee : there is a mole at the base of thy back.

(5—8*a*.) 144 : When one comes first and *then* twice four, then thou wilt attain progress in all thy businesses and wealth : (6) thy family Dêva, Mahêśvara, the great Dêva[9], will be favourable to thee : give praises to him and worship, and keep his vigils. (7) Very great will be thy gain : there is no doubt about it. And this shall be for a token to thee : there is an ulcer on thy buttocks : (8*a*) also in thy sleep thou talkest much.[10] . . . .

Second Leaf: Reverse.

(8*b*—11.) 414 : Four, one in the middle, four at the end. (9) . . . . The object which thou art thinking of, that indeed is auspicious for the promotion of thy advancement : (10) *but* thou doest not respect thy father and mother, nor thy friends and relatives, nor doest thou worship the elders, nor Mahêśvara (*i.e.*, Śiva), *thy family* Dêvata. (11) Hence none of the goods which thou thinkest of will come to thee. *But* if he (*i.e.*, Śiva) is propitiated, he will give thee peace and the desire of thy heart.

(12—14.) 334 : Satisfaction in business[11], foregathering with friends and relatives, freedom from every trouble, and the desired prosperity thou shalt attain. (13) There is no doubt about this : in the sixth month from hence, great wealth will be thine. What thou art contemplating in thy mind, that will bring *thee* gain : there is no doubt about it. (14) Without any obstacle and easily thou wilt obtain all that ! and this shall be for a token to thee ; ulcerous is the uvula in thy head.[12]

[4] *Mâlî*, feminine, for *Mâlinî*, 'the garlanded one,' is an epithet of Kâlî or Dêvî, the spouse of Śiva, who wears a chaplet of skulls, suspended from her neck.

[5] *Âpatanitaḥ* would seem to be a denominative formation from *âpatana*, and to be equivalent to *âpatitaḥ*.

[6] This verse is mutilated, and the exact meaning is uncertain. Possibly *paitrikam* may refer to the Śraddhâ ceremony

[7] *I.e.*, the object at first thought of.

[8] The reading *vindasi* gives no good sense. I propose to read *nandasi*, as in verse 38 ; or perhaps it should be *vinandasi*, though, in that case, the pâda would have one syllable in excess.

[9] *Mahêśvara* or 'great lord' as well as Mahâdêva or 'great dêva' are epithets of Śiva.

[10] Reading and translation uncertain. Compare verse 52. There is the Sanskrit word *sthika* 'buttocks,' to which perhaps *thêtakî* (?) may be referred.

[11] Here is an instance of the Sanskrit *kṛita* 'done,' used like the modern genitive post-position *kâ* or *kô* (fem. *kî*) of which it is the original. See my Comparative Grammar of the Gauḍian Languages § 377. It may be noted that in the parallel recensions (see Appendix) *kṛita* is replaced by *gata*. Another instance is *abhyâkhyâna-kritô paritâpô* in verse 36. In both these cases, *kṛita* is compounded with the principal word. An instance of the alternative case, where *kṛita* is added pleonastically to the genitive of the principal word, occurs in *tê kṛitâ chintâ*, in verse 16.

[12] The text has *śirô'rgâla*, but the metre shows that it must be *śirô'rgala*. But I cannot discover this as a technical term anywhere. Literally it would mean : 'the bolt or bar of the head.' I take it to be a term for the uvula, which is the bar, as it were, to the throat. In the Ashṭânga Hṛidaya, III, 51[203] *argalâ* is applied to the *grahaṇî*, which forms, as it were, the bar to egress from the stomach. I cannot find the word with any other anatomical application.

Third Leaf : Obverse.

(15—17*a*.) 433 : . . . . , [13]the removal of all thy sins. Thou wilt continuously have a soul-defiling thought : (16) and this thought of thine is with reference to man : through the pride of all it will soon come to pass. (17*a*) In the eighteenth year from hence thou wilt attain wealth.

(17*b*—19.) 343 : With rogues thou makest arrangements, with thieves and evil persons[14]; (18) thou designest bad actions : hence thou hast no prosperity. From such *conduct* thou wilt have no gain : think of some other course. (19) Hitherto thou hast had a very long time of trouble : there is no doubt about it : but henceforth thou wilt quickly and easily obtain good fortune.

(20—22*a*.) 344 : Thou hast money and provisions ; thy prosperity in every respect is complete : what thou contemplatest in thy mind, all that will come to pass (21) Thy troubles are disappearing ; thy happiness is at hand. Thou wilt have satisfaction (in business)[15] and go into foreign parts. (22*a*) There thou wilt attain thy object and then thou wilt return.

Third Leaf : Reverse.

(22*b*—26*a*.) 443 : This business of thine will be prosperous : thou wilt have a foregathering with thy sons and brothers : (23) there is no doubt about it. Thou wilt also obtain wealth, recovery from all diseases, and satisfaction (in business) which will give *thee* pleasure. (24) Within a not-very-long time all this will come to pass : and what thou contemplatest in thy mind, all that will happen to thee. (25) Thou will obtain it, do not be anxious ; all will turn out successful for thee. And this shall be for a token to thee : there is a mole at the base of thy back. (26*a*) Every thing will happen, just as declared by the art of divination.

(26*b*—29*a*.) 434 : Money, and stores of grain, and health and happiness thou shalt attain ; (27) thy time of giving and enjoying, thy prosperity is at hand. Whatever thou hast designed in thy mind for the sake of any object, (28) that thou shalt accomplish : do not be anxious : thy success is clearly indicated.[16] And this shall be for a token to thee : thou hast held sexual intercourse ; (29*a*) but that rival wife of thine is disappointed and ready for marking.[17]

Fourth Leaf : Reverse.

(29*b*—31.) 343 : Three, and four, and again three at the end. (30) Here which . . . ., success in the prosecution of *thy* objects, gain in clothes, access of wealth. (31) Thou shalt always live in happiness, surrounded by a crowd

[13] This prediction is mutilated, and I can make no satisfactory sense of it.

[14] *Ḍavaṭa* would seem to be an error for *kavaṭa* (i.e., *kapaṭa*). See the parallel passages in the Appendix.—*Nainṛitika* is also not found in any Sanskrit dictionary. It may be a misspelling for *nairṛitika* 'a rākshasa' or 'a demon'; or it may be derived from the root *ninṛit* and mean 'a dancer' or 'actor.' In either case it would denote a person of loose or evil character.

[15] As to the meaning of *prîti* 'satisfaction in business,' compare verse 12, and the parallel passages in the Appendix. The latter read *vyavahâra-gatâ chintâ* ; and perhaps the true reading in our passage should be *vyavahâra-kṛitâ prîti*, as in verse 12.

[16] *I.e.*, in the throw of the dice.

[17] *Lakshita*, 'marking' or 'marked,' is a euphemism for cohabitation or *effusio seminis*. I have not noticed the word in this sense in any Sanskrit dictionary. The vernacular is *lakhita* which occurs in the Prithirâj Râsau, 27th Prastâva, 9th verse (Bibliotheca Indica ed., p. 43, and transl., p. 7).

of thy kinsmen. And this shall be for a token to thee; thou wilt . . . . with *thy* wife.[18]

(32—34*a*.) 141 : One, and four, and again one at the end. Varied gain is indicated[16] for thee, and thy good fortune is at hand. (33) Continuously worship Janârdana with offerings of garlands, and always manage to be a friend to all creatures. (34*a*) Then thou shalt be long-lived and wealthy . . . .

(34*b*—37.) 224 : When *two* two's stand first, and four at the end, (35) then there is coveting in thy heart after thy son's wife and females: and as to the business of others, of that thou seekest the destruction. (36) There will be . . . ., some sin of thine; and thou shalt suffer great pain on account of thy disgrace.

Fifth Leaf: Obverse.

(37) *But* what thou art contemplating to do, all that will come to pass for thee. And this shall be for a token to thee: there is a mole at the base of thy anus.

(38—41*a*.) 422 : When four stands first and *twice* two at the end, *it shows that* from a long time there has been trouble ; through poverty thou canst not be happy; (39) thou art perpetually pondering how to seize other people's goods. *But* speak the truth . . . ., and always excell in virtue : (40) then manifold objects will accrue to thee: there is no doubt about it. Now for three years thou hast been in trouble; and it is thy own doing : (41*a*) thou art living with a rival wife[19]: hence thou dost not enjoy any happiness.

(41*b*—44*a*) 242 : First *stand* two and four, then again two at the end. (42) Thy welfare will come. Sorrow is intended for thee by thy enemy; but what he is thinking to do, that will not quickly come to pass.

Fifth Leaf: Reverse.

(43) . . . . great good fortune. And this shall be for a token to thee: there is a black mole in thy private parts.[20] (44*a*) . . . . all that thou hast thought of in thy mind.

(44*b*—47.) 442 : Twice four and then two : this is a powerful throw for thee. (45) With friends . . . .; an important and weighty thing thou hast thought of in thy mind. (46) But whether thou doest it or procurest it to be done, thou wilt have no success. Thou bathest with an empty jar, ..., (47) . . . . . . thou strikest. All that is profitless. Bethink thyself of something else: this[7] will not promote thy happiness.

(48—52.) 424 : When there are four and two, and again four at the end, *it indicates* something uncertain and even mysterious : do not thou turn thy thoughts to it. (49) Thou designest acts of temerity in thy mind; *but* they will elude thee. Seek the protection of God! . . . . (50) . . . . love

[18] The idea here probably expressed was similar to that given above, in verses 25*b* and 29*a*.

[19] The text has *sapatnêna :* I propose to read *sâpatnêna*, lit., 'in the condition of one who has a rival wife.' This seems to suit the context better.

[20] *Tila-kâlaka* or 'black spot under the skin,' occurs again below, verse 54. It is one of the so-called *kshudra-rôga* or 'minor diseases.' See Nidâna, chapter 82, verse 32, pp. 194, 200; Ashṭânga Hṛidaya, VI, 31, verse 25[537]. A malignant form of it occurs in the private parts; see Ashṭânga Hṛidaya, VI, 33, verses 25*b* and 26*a*, p. 541.

in man; not one among the women is agreeable to thee. An evil-conditioned man is *intent* on the things of others, but a good man, on his own people. (51) Now this is a weighty matter, that thou hast in thy mind; . . . . it is on account of *thy* relations. (52) And this shall be for a token to thee: in thy dream thou art held fast by thy wife, and thou speakest sounds, ...

Sixth Leaf: Obverse.

(53 and 54.) 244: Two at first, and *then* twice four; this is a powerful throw for thee. Thy good deeds are favourable to thee; there is nothing to cause thee evil. (54) Everything shall happen to thee, just as it has been indicated by the art of divination. And this shall be for a token to thee: at the end of thy side there is a black spot.[20]

(55—58*a*.) 114: When twice one and four appear *in the throw*, there will be the joy of increase in *thy* family,[21] and thy prosperity is at hand: (56) gain in land, gain in wealth, and opportunities for *forming* connections. What thou has designed in thy mind, thou wilt easily attain. (57) All . . . . within a not-very-long time will come to pass for thee. And this shall be for a token to thee: on thy left thigh there is an ulcer, (58*a*) and on the right thigh there is a small mole: there is no doubt about it.

(58*b*—61.) 411: Four, and twice one,—if thus *the dice* have fallen, then surely (59) good things will happen to thee, and thou wilt attain wealth; thy prosperity is at hand, and increase of wealth, and wisdom:

Sixth Leaf: Reverse.

(60) and what matter thou prayest for, that will speedily happen. In the seventh year from hence thy relatives will be destroyed.[22] (16) And this shall be for a token to thee; on the back of thy neck there is a mole. But do not be anxious: a time for thee to rejoice is at hand.

(62—65*a*.) 412: Four, one in the middle, and two at the end: *this throw* has fallen for thee. Strenuous exertions are being made by thee, and thy poverty is very great. (63) Thou shalt be delivered from it; do not be anxious; wealth is at hand for thee. This is a weighty matter, that thou art thinking of in thy mind. (64) The Remover of obstacles[23] will turn away thy trouble and thy poverty. Cleansed from sin and prosperous, thou shalt obtain everything. (65*a*) On the seventh day from hence . . . it will come to pass.

[21] In the phrase *vṛiddhi-karî nanda*, *karô* takes the place of the modern genitive post-position *kar* or *karâ* and *kô* or *kâ* See note 11.

[22] Perhaps *vinashṭa* should be taken as an affirmative term, as in the introduction to Part IV (see note 2, on p. 197). The passage would then mean: 'in the seventh year from hence thy relatives will be saved.' This meaning would seem to suit the context better, though there may be, in the oracle, a reference to the rivalry or jealousy of relatives.

[23] *Vinâyaka* is a name of Gaṇêśa, who is the god of wisdom and the remover of obstacles.

THE BOWER MANUSCRIPT.

APPENDIX TO PART V.

The Pâśaka-kêvalî.

As stated in footnote 1, on page 209, I believe it probable that the work contained in Part V is one of the numerous recensions, in which the *Pâśaka-kêvalî* or 'doctrine of divination by dice,' ascribed to the ancient Ṛishi Garga, is still found extant in India. I shall here briefly put together the available evidence on the subject.

I have been able to examine the following seven copies of that work[1]:—

A.—MS., in the Deccan College Library, Poona, No. 70, dated Saṁvat 1668 (=1611 A.D.).

B.—MS., ibidem, No. 600, not dated, but not old.

C.—MS., in the India Office Library, London, No. 38, dated Saṁvat 1768 (=1711 A.D.), written in Kâśî (Benares).

D.—MS., in the Royal Library, Berlin, Catalogue, Vol. I, No. 269, printed in full, by Prof. Weber, in the Monatsberichte of the Royal Academy of Berlin, 1859, pp. 168-180.

E.—MS., ibidem, No. 1477, apparently undated, age unknown.[2]

F.—Print, Kâśî (Benares), Samvat 1941 (=1884 A.D.), Sanskrit text with a vernacular (Hindî) commentary.

G.—MS., kindly lent to me by Professor P. Peterson of Bombay. It is not dated, but fairly old.

At the end of this Appendix I give, in a tabular form, a conspectus of the beginning, the conclusion, and those portions of the above-mentioned manuscripts and print, in which these show any agreement with the Bower Manuscript. Here and there, I have re-arranged the order of sequence of the verses to suit the exigencies of the conspectus.

A comparison of these copies discloses the following facts, which may be verified by a reference to the conspectus.

First, there is a particularly striking agreement between the six copies ABCDEF. They only differ in minor points of subordinate detail. They may be considered to practically represent one and the same recension, though in different varieties. I will call this the "common" recension. In the conspectus it is represented, in the first column, by MS. A, which is the oldest. The points where it differs from MSS. BCDEF are given in footnotes. The differences are greatest in MS. E, as may be seen from the footnotes: indeed, in No. 442, it has a peculiar reading which shows a curious resemblance to the Bower Manuscript.

Secondly, MS. G professes to present the same work as MSS. A—F, and a general resemblance between them is quite apparent. At the same time it shows very considerable divergences; and there can be no doubt but that MS. G contains a quite distinct recension. This is given in the second column of the conspectus.

Thirdly: the divergence between these two recensions consists not only in variations in minor details of diction, but in the substitution or insertion of whole passages or entire oracles. And, what is even more important to notice, occasionally the difference extends to a total inversion of the drift of an oracle.

[1] Aufrecht's Catalogus Catalogorum (*s.v.* Pâśaka-Kêvalî) enumerates nine extant manuscripts. Among these are the six copies above mentioned. A seventh manuscript—that of the Benares College Library, No. 26—I have also examined. But this is an entirely different work, though on the same subject It is not written in Sanskrit, but in a Western Hindî (Râjpûtânî) dialect, and is not scribed to any particular author. The oracles given in it are very different from those of Garga, and exhibit very little variety. They are not enumerated by the numbers 1, 2, 3, 4, but by the aksharas *a, ba, ya, da*. Thus the first throw is not called 111, but *aaa*, and so forth.

[2] A copy of this MS. was prepared and sent to me through the kindness of Professor K. Geldner of Berlin.

Thus in Nos. 144, 334, 343, MS. G inserts long passages which are absent in MSS. ABCDEF. In No. 224, MSS. A—F have a short passage which is not found in MS. G, while the latter has a passage which is not found in MSS. A—F, though the latter give something equivalent in meaning. In No. 344, MS. G has a short passage which is wanting in MSS. A—F, but to which there is something similar in the Bower Manuscript; on the other hand, it omits a short passage which is found in MSS. A—F.

Again in No. 422, MS. G, though otherwise agreeing with MSS. A—F, differs from the latter in inverting the meaning of one passage. It says *tasya artham nâma budhyasê*, i.e., 'its meaning indeed thou understandest,' while MSS. A—F have *tasya artham n=aiva budhyasê* (or some equivalent), i.e, 'its meaning thou dost not understand.' In this case, the difference possibly may be due to a false reading. But such an explanation of the inversion of the meaning or drift of the oracle is impossible in the case of Nos. 441, 442 and 411. Here, not only the whole, or nearly the whole, of the text of the oracles is different, but their purport in MS G is altogether auspicious, while in MSS. A—F it is altogether, or nearly altogether, inauspicious. The same remark applies to No. 432; only in this case, MSS. A—F are auspicious, while MS. G is inauspicious.

I should add that I have examined the whole of the text of the copies A—G. When they occasionally differ in entire oracles, the thought suggests itself that this might be due to a transplacement (accidental or intentional) of an oracle from one number to another in the different copies. But, as the comparison of the whole text shows, this is not the case.

To sum up: side by side with a striking general agreement of the text, there are found equally striking divergences between the copy G and the copies ABCDEF. The work contained in them all is clearly the same, and this, indeed, is stated in so many words in the colophons of the several copies. But it is equally clear that the work exists in widely differing recensions.

Now this result seems to apply with equal force to the version of the work contained in the Bower Manuscript. That version shows striking coincidences with the text of the copies A—G, side by side with great differences. The latter may be greater even than those exhibited by MS. G as compared with MSS. A—F, but they are, in comparison with the coincidences, not so great as to negative the conclusion that the version in the Bower Manuscript is, in all probability, merely another recension of the well-known work ascribed to Garga.

The coincidence of the Bower MS. with the MSS. ABCDEFG is particularly striking in No. 114, where there is an almost verbal agreement through the whole oracle. On the other hand, in No. 411, though there is but a small textual agreement, the material agreement, in sense, is very decided. Coincidences and differences, in varying degrees, will be observed in all the other numbers: note especially the coincidence with the reading of MS. E in No. 442.

As a very particular coincidence I may note the half-verse *kshîṇâni tava duḥkhâni kalyâṇam tê upasthitam*. It occurs in the Bower MS, 344, as the equivalent of the phrase *sarva-duḥkha-vimôkshaś=ha dṛiśyatê tava mânava* in MSS. ABCDEFG. But the very same half-verse occurs in the latter MSS., in No. 432. It is impossible to explain this as the result of mere chance. I may note that the two equivalent versions of that half-verse occur not less than half a dozen times in the MSS. ABCDEF; viz., the version *kshîṇâni* etc. is found in Nos. 221, 431, 432, and the other version *sarva-duhkha* etc., in Nos. 323, 334 and 344. MS. G has the version *kshînâni* etc., only in No. 431, and the version *sarva-duḥkha* etc., only in No. 323; in Nos. 221 and 432 this particular half-verse, in any of its versions, is omitted altogether; while in Nos. 334 and 344, MS. G has the half-verse in a third version *sarva-duḥkham vinaśyanti n=âtra sandêhas=tê jana*.

As to the reputed author Garga, the MSS. ABDG, in their colophon, make him out to be a Jaina. These are all Jaina MSS. On the other hand, as may be seen in the conspectus, MS. C and Print F, both of which are non-Jaina productions from Benares, know nothing about Garga having been a Jaina saint. So also the manuscript, which the late Râjâ Dr. Mitra describes in his Notices of Sanskrit MSS., Vol. II, No. 973[3], and which does not appear to be a Jaina MS., describes Garga simply as *yaḥ purâ âsît* or 'as one who lived in olden times.' There is very little probability of the work being the production of a Jaina saint Garga. The earliest known Jaina of that name lived at the end of the 9th or beginning of the 10th century A.D.[4] But the work is clearly much older, as evidenced by the recension of it contained in the Bower Manuscript. This and other considerations render it probable that the author Garga is, or was believed to be, the ancient astronomer Garga who "belongs to the last stage of Vedic literature."[5] Works on divination have always been considered in India to belong to the province of the *jyôtisha* or 'astronomer.'

[3] I failed in my endeavours to get hold of this MS., owing to the death of its owner and the apparent dispersion of his library.

[4] A pupil of his, Siddharshi by name, lived in Saṁvat 962 = 905 A.D. See Weber's Catalogue of the Berlin MSS., Vol. II, p. 1185, footnote (quoted from Klatt).

[5] See Weber's History of Indian Literature (English ed.) p. 252, footnote.

CONSPECTUS

COMMON REC., MSS. A—F	PETERSON'S MS. G.	BOWER MS.
BEGINNING.	BEGINNING.	BEGINNING.
Ôṁ namah śrî-Sarva-jñâya[1] ||	Śrî-Râmâya namah ||	*Deest.*
(1) [2]Yat=satyaṁ trishu lôkêshu[3] yat=satyam brahma-chârishu | yat=satyam lôka-pâlânâṁ Indrê[4] Vaiśravaṇê Yamê[5] || [6]têna satyêna sakalam=idaṁ jñânam prasiddhyatê || [7]yat=satyam Varuṇê Vâtê yat=satyaṁ Chandra-Sûryayôḥ[8] | [9]Dhâriṇî tishṭhatî yêna jñânam yêna prasidhyatê ||	(1) Yatra Bhîm-Ârjunô vîrô yatra râjâ Yudhishṭhirah | tasya satyaṁ na sûtêna yatô dharmas=tatô jayah || Satyêna dhâryatê prithvî sat-yêna tapati ravih | satyêna vâyavô vânti sarvaṁ satyam pratishṭhitam ||	(1) Missing in the Bower MS.
(2) Mahadêvam[10] namaskritya kêvala-jñana-bhâskaraṁ | vakshyê sad[11]-guruṇ=âdishṭam jñêyaṁ jñânaṁ[12] śubh-aśubham ||	(2) Âdidêvaṁ namaskṛitya kêvalyaṁ jñâna-bhâskaram | vakshyê sad-gurun=âdishṭaṁ jñêyaṁ yêna śubh-âśubham ||	(2) (Mahâdêvam)namasyâmi lôka-nâtham janârdanam | yêna satyam=idam drishṭam ya divya × × × (etc.).
(3) Ôṁ namô Bhagavati kûshmâṇḍini sarva-kârya-prasâdhini sarva-nimitta-prakâśini êhi hy=êhi tvara 2 varadê hali 2 mâtaṁgini satyam brûhi 2 svâhâ ||	(3) Ôṁ namô Bhagavati kûshmândini sarva-kârya-prasâdhini sarva-nimitta-prakâśini êhi 2 êhi 2 tvara 2 varadê 2 hili 2 mili 2 mâtaṁgini satyaṁ brûhi 2 svâhâ ||	(3) Vimalê nirmalê Dêvi Dêvi va× yat=satyaṁ tat=sarvaṁ darśaya | apêtu mânusham chakshu divyaṁ chakshu pravarttatu | apêtu mânushaṁ śrôtraṁ (etc, etc.)

Ad Beginning. [1] B C E F *śrî-Gaṇêśâya namah*; D omits. [2] The following three paragraphs are placed in the several MSS. as follows: A 3, 1, 2; B 3, 2, 1, C 1, 2, 3; D 1, 3, 2; E F 2, 1, 3. [3] B *liṁgêshu.* [4] E *Śakrê.* [5] E *tathâ* [6] C D omit this half-verse, F reads *yat=satyaṁ trishu lôkêshu yat=satyam cha sarit-patau \| têna satyêna bhô Brahman=n=idam jñânaṁ prasidhyatu.* [7] D F read this verse as MS G; B omits the first half; E omits the second half. [8] E *ravi-chandrayôḥ.* [9] B reads this half-verse *Bhagavatî satyaṁ bhâshêta asatyam praharêta*; C reads *Krishna-Râmêshu yat=satyam tat=sarvam=iha driśyatê.* [10] B *śrî-Sarvajñaṁ.* [11] D *'ham gurun°*; F *lôk-ôpakârâya.* [12] B E F *yêna*, C *yatra.*

441.	441.	441.
Chatushkau dvau padaṁ ch=ântê krakachaḥ[1] patitas=tava | bandhu-nâśas=tathâ klêśaḥ pîdâ cha mahatî hridi[2] || yach=ch=êdam kâryaṁ êtasya[3] nakshatram graha-pîḍitam | pañcha ratrâṇi paksham cha kliśyasê[4] n=âsti tê sukham || [5]Yat-tvaṁ chintayasê kâryaṁ nishpattis=tasya n=âsti tu | niśchitaṁ vyavahârêna[6] kiṁ-chid=âlôkya tê phalam[7] ||	Dvau chatushkau padaṁ ch=ântê driśyatê tava prichhakâ |	Dvê chatushkê padaś=ch=aiva yasy=âpatanitaḥ dhruvam | bandhu-nâśaś=cha klêśaś=cha pîdâ cha mahatî tava || virôdhaś=cha mahâ-tîvrô nakshatram vidyatê tava | pañcha matrâṇi varshâṇi kliśyasi na cha nandasi ||
	yat=tvayâ chintitaṁ kâryaṁ tad=bhavishyati niśchalam |	
	artha-lâbhaṁ mahâ-lâbham putra-lâbham tath=aiva cha | dhana-dhânyê sadâ prâptiṁ râjya-sanmânam=êva cha | vidêśa-gamanê siddhir=mitrêṇa saha saṁgamam | sukha-saṁpattiḥ kalyânaṁ sarva-siddhiḥ prajâyatê ||	
		êtaṁ cha tê abhijñânaṁ prishṭ=ântê tilakas=tava ||

Ad No. 441. [1] C B *dhruvô*, D F *kûḷô*, E *kâshṭô.* [2] E *grihê.* [3] E *êtat=tê*, F *êtach=cha nakshatra-graha-pîditam.* E *pîtitam.* [4] B *klêśam cha*, F *klêśa n=âtô bhavêt=sukham.* [5] D omits the remainder. [6] B *vyavasây-ântaḥ*, E F *vyavasâyêna*, [7] *svalpa-lâbham cha driśyatê.*

COMMON REC., MSS. A—F.	PETERSON'S MS. G.	BOWER MS.
144.	144.	144.
Padaṁ pûrvaṁ[1] chatushkau dvau vṛishô'yaṁ patitas=tava[2] | sampattih sarva-kâryânâṁ[3] dhana-dhânya-samâgamah[4] || yat=tvayâ chintitam sv-ârthaṁ[5] sa cha sarvô[6] bhavishyati | svapnê drakshyasi[7] dêvam cha niśâyâm n=âtra[8] saṁśayah ||	Padam pûrvam chatushkau dvau vrishô'yam patitas=tava | sampattih sarva-kâryâṇâṁ dhana-dhânyasya ch=âgamaḥ || yat=tvayâ chintitaṁ kâryam sa cha sarvô bhavishyati | vidêśê sa-phalam jñêyam dhruvaṁ tasya cha uchyatê | kalyâṇam dhana-sampattiḥ sva-janê śubha-samgamam | vinayêna pranamyaṁ-tê sa-phalaṁ bhavatu mânava ||	Padam s=tu prathamaṁ yatra dvê chatushkê cha sambhavaḥ | santatiṁ sarva-kâryâṇâṁ dhanam ch=âdhigamishyasi || tava× × mahâ-lâbhu bhavishyati na saṁśayaḥ | svapnê cha tê mahâ-vâdu× × ×

Ad No. 144. [1] E *âdau* [2] D *patitô'dhunâ.* [3] F *kâryêshu.* [4] B *âdi-samgamah*, C *ch=âgamah* [5] C D F *ch=ârthah*, E *svântê.* [6] A *sarva-siddhir*, E *tat=tê sarvam.* [7] B E F *paśyasi.* [8] C *cha na*, E *niśi n=âtr=âsti.*

334.	334.	334.
Trikau dvau[1] chatushkam cha[2] mâlinî patitâ tava | vyavahâra-gatâ chintâ mitra-bandhu-samâgamaḥ || sarva-duhkha-vimôkshaś=cha dṛiśyatê tava sampratì[3] | bhavishyati na sandêhaḥ-sa-phalaṁ tava[4] chintitam ||	Trikaṁ trikaṁ chatushk-ântê dṛiśyatê tava prichhakâ | vyavahârê gatâ chintâ mitra-bandhu-samâgamaḥ || sarva-duḥkaṁ vinaśyaṁti dṛiśyatè tava mânava | bhavishyati na sandêhaḥ sa-phalam chintitam tava || [5]priyasya âgamaṁ santaṁ putra-lâbhaṁ mahotsavam || artha-vṛiddhir=bhavên=nityam kalyâṇaṁ gṛiha-sampadâ ||	vyavahâra-kṛitâ prîti mitra-bandhu-samâgamaṁ || sarva-duḥkha-vimôkshaś=cha bhûti-kâmô labhishyasi | na sandêha itô shashṭhê tuva mâsê mahâ-dhanaḥ || yat=tvayâ manasâ dhyâtaṁ tasya lâbhô na samśayah | avighnêna tu tat=sarvam sukhên=ôpagamishyati ||

Ad No. 334. [1] B E F *trikam.* [2] C D *chatushk-ântê.* [3] B C *mânavi*, F *sampadah.* [4] E *ch=aiva.* [5] The original MS. place this verse before *sarva-duḥkam.*

343.	343.	343.
Trikaṁ ch=aiva[1] chatushkaṁ cha trikaṁ ch=aiv=âvasânikam | kapaṭaṁ chaura[2]-sambandhaṁ prati[3] chint=âsti tê 'dhunâ[4] || su-chiraṁ tava kâlô'yaṁ kliśyamânasya yâsyati[5] | gatasy=âgamanaṁ n=âsti [6]paśchâd=bhadraṁ bhavishyati ||	Trikaṁ chatushkaṁ trikaṁ yat=tatra dṛiśyatê pṛichhakâ | kapaṭaṁ chaura-sambandhaṁ prati chint=âsti tê 'dhunâ || su-chiraṁ tava kâlô'yaṁ kliśyamânasya yâsyati | gatasy=âgamanaṁ n=âsti paśchâd=bhadraṁ bhavishyati || lâbhaṁ cha artha-mitraṁ vâ sukha-sampatti-kâraṇaṁ | mâsa-mâtrêṇa lâbhaṁ cha bha-vishyati na saṁśayaḥ ||	kavaṭai pratibandhaṁ chôrai nainṛitikai saha | aśubhâni vichintêhi têna tê n=âsti sampadâ | tasya tê n=âsti lâbhô anyam=arthaṁ vichintaya || adya tê su-bahu-kâlô kliśyaṁâ nasya na saṁśayaḥ | paśchâd=bhâdraṁ cha tê kshipraṁ sukhên=ôpâgamishyasi ||

Ad No. 343. [1] C *pûrvaṁ*, E *âdau*, F *madhyê.* [2] B *vairi*, C *chaura-bandhaṁ cha*, D E *ch=aiva.* [3] E *paraṁ*, F *prîti.* [4] A *chintâ tav=âdhunâ*, E *chint=âsti s=âdhunâ.* [5] C *badhyate*, F *vartatê*; A *kliśyasi n=âsti tê sukham*; E *mânasaṁ cha na paśyasi.* [6] D E *bhadraṁ kim-chin=na dṛiśyatê.*

Common Rec., Mss. A—F.

344.

Trikah pûrvaṁ[1] chatushkau dvau saṁkaṭî[2] patitâ tava |

samastaṁ śôbhanaṁ kâryaṁ dhruvam = ishta-samâgamah[3] | [4]vyavahâra-gatâ chintâ mitra-bandhu-samâgamah | [5]âyâs-ôdyamato lâbhô driśyatê samupasthitah || sarva-duhkha-vimôkshaś=cha dṛiśyatê tava mânava[6] || idaṁ cha tê hy=abhijñânaṁ savranaṁ yach=cha tê śiraḥ[7] ||

Peterson's Ms. C.

344.

Trikaṁ pûrvaṁ chatushkau dvau driśyatê tava saṁpadâ | dhana-dhânyaṁ mahâ-lâbhaṁ aśva-lâbhaṁ gav-âdi cha || samastaṁ śôbhanam kâryaṁ dhruvam=ishṭa-samâgamaṁ | vyavahâra-gatâ chintâ tasya siddhir=bhavishyati || âyâs-ôdyamatô lâbhô driśyatê samupasthitam || sarva-duḥkaṁ vinaśyaṁti n=âtra sandêhas=tê jana ||

Bower Ms.

344.

Dhana-dhânyaś=cha tê pûrnâ asti sarvasya saṁpadâ || yaṁ cha tê manasâ dhyâtaṁ taṁ tê sarvaṁ bhavishyati || (vyavahâra-kṛitâ) prîtir= vidêśa-gamanaṁ tathâ | tatô artham= avâptô'si punar=êv=âgamishyasi || [8]kshînâni tava duhkhâni kalyânaṁ tê upasthitam ||

Ad No. 344. [1] E *âdau.* [2] B D E *śakaṭi,* F *pâśô'yam.* [3] E *mitra-samâgamah.* [4] D E F omit the next two half-verses. [5] A B place this half-verse after *śiraḥ* at the end, E F omit it altogether. [6] E *samprati,* F *ch=âdhunâ.* [7] B C C *yach=chhirô dhruvam ;* F *śiras-ôdaram.* [8] The original places this half-verse before *vyavahâra-kṛitâ.*

Common Rec., Mss. A—F.

224.

Dvikaṁ dvayaṁ[1] chatushk-ântê praśnô[2]'yaṁ patitas=tava | para-dâra-kalatr-ârthê[3] chintâ cha hṛidi varttatê || bhavatô'tr= âvicharêṇa[4] nirvêdaś=ch=âgamishyati || paritâpaś=cha tê bhâvî prayâsaḥ kalahas=tathâ || atikrântâ cha tê pîḍâ kalyânaṁ samupasthitam | praśântâni[5] cha pâpâni duḥkha-dâni sad=aiva tê || guru-bhakti-parô [6]nityaṁ kula-dêvâṁ cha pûjaya[7] | chintitaṁ manasâ sarvaṁ yêna tê sa-phalaṁ bhavêt ||

Peterson's Ms. C.

224.

Dvikaṁ dvikaṁ chatushkaṁ cha praśnô'yaṁ patitas=tava | para-dâra-kalatr-ârthaṁ chintâ tê hṛidi varttatê || bhavatô'pi vicharêna nirvêdaś=ch=âgamishyati || paritâpaś=cha tê bhâvî prayâsaḥ kalahas=tathâ || arthô na saṁbhavêch=ch=aiva âśîrvâdaṁ bhavishyati ||

pûjâṁ kṛitvâ vidhânêna kshêtra-phalaṁ labhishyasi[8] ||

Bower Ms.

224.

Dvikas=tuprathamaṁ yatrachatushkaś=ch=âvasânikaḥ | putra-dâra-kalatrêshu chintâ tê hridi varttatê || kâryam para-gataṁ ch=aiva tasya mârgasi nirvṛitim || paritâpaś=cha tê vṛitta abhyâkhyâna-kṛitô mahâ ||

yat=tê vichintitaṁ kâryaṁ tat=tê sarvaṁ bhavishyati ||

êtaṁ cha tê abbijñânaṁ guda-mûlê tilakas= tava ||

Ad No. 224. [1] C D E F *dvikaṁ.* [2] F *kûṭô.* [3] E *tathâ dhana-kal°.* [4] B *sarvatô n=âsti nirvêda udvêgaś=ch=âgamishyati ;* D *achirêṇ=aiva ;* F omits this half-verse. [5] B *vaś-ântâni ;* E F omit this half-verse. [6] C D E *ratô.* [7] C E, *prapûjaya.* [8] The original has *sa tailabhiḥ* for *labhishyasi.*

Common Rec., Mss. A—F.

422.

Chatushkô dvau dvau[1] ch=ântê tu praśnô'[2]yaṁ patitas=tava | chintâ cha tê prabhutv-ârthê dâridraṁ varttatê gṛihê | para-kâryêshu yuktô[3]'si mṛityuṁ mṛigasê hṛidi ||

adya tṛitîyakaṁ varshaṁ kliśyasê

Peterson's Ms. C.

422.

Chatushkaṁ dvikaṁ dvikaṁ ch= aiva prêksh=êyaṁ patitâ tava | chintâ chittê prabhutv=ârthê dâridraṁ varttatê gṛihê | para-kâryêṇa yuktô'si mṛityuṁ mṛigasê hṛidi ||

adya tṛitîyakaṁ varshaṁ kliśyasê

Bower Ms.

422.

Chatushkaḥ prathamaṁ yatra dvikaś=ch=aiv=âvasânikaṁ | chirâ prabhṛiti klêśô'sti dâridrêṇa na nandasi || para-dravyêshu haraṇaṁ niyataṁ parimṛiśyasi || satya-vâk × × × × × × × × × nityaṁ guṇ-âdhikah tatô vipulô arthas= tê bhavishyati na saṁśayah || adya tê trîni varshâṇi kliśyatô kâritam cha tê |

COMMON REC., MSS. A—F.	PETERSON'S MS. G.	BOWER MS.
n=â-sti tê sukham | anya-chit[4]=kurushê kâryaṁ yach=cha tê sa-phalaṁ bhavêt | svapnaṁ paśyasi ghôram cha tasy=ârthaṁ n=âvabudhyasi [5]|| gôtr-âchâra-ratô[6] nityam [7]guru-bhakti-parâyanaḥ kula-dêvam prapadyasva tataḥ siddhir=bhavishyati ||	n=â-sti tê sukham || anyaṁ cha kurushê kâryaṁ yach=cha tê sa-phalam bhavêt | svapnaṁ paśyasi ghôraṁ cha tasy=ârthaṁ nâma budhyasê || gôtr-âchâra-ratô nityaṁ guru-bhakti-parâyanah kula-dêvîm prapûjya tvam tatah siddhir=bhavishyati ||	sapatnêna tê vâsô tatô na sukham=êdhasi ||

Ad No. 422. [1] C D *dvikau dvau;* B *dvi-dvikaṁ.* [2] B *prâpyâ;* C *prêkshô,* D *prêshyô* [3] B C D *kâryê niyuktô* [4] B C *cha,* D *chêt.* [5] B *n=aiva budhyasê.* [6] B *parô.* [7] D *kula-dêvâm ś=cha pûjaya gurûṇâṁ sêvayâ sarva-siddhiḥ sampatsyatê tava.*

442.	442.	442.
Dvau chatushkau dvikaḥ ch=ântê vṛishô'yaṁ patitas=tava | kâryam=ârabhyasê yach=cha[1] yatnên=âpi na siddhyati || [2]âyâsô nishphalô jâtaḥ sarvô'pi prakṛitas=tava |	Chatuḥ chatur=dvikaṁ ch=aiva vṛishô'yaṁ patitas=tava | kâryam=ârabhyasê yatra yatnên=âpi cha siddhyati ||	Dvê chatushkê dvikaś=ch=aiva vṛishô'yaṁ patitas=tava | gurukaṁ bhârikaṁ ch=aiva manasâ tê vichintitam || kṛitaṁ kârâvitaṁ ch=aiva têna tê n=âsti nirvṛitiḥ | [5]riktakê ghatakê snâsi su × × yaṁ vihanyasi sarvam=êtat nirarthakam | anyam=arthaṁ vichintêhi n=âyaṁ saubhâgya-vardhanam ||
[3]tasmât=tu prakritaṁ tyajya [4]pûrvam=anyaṁ vichintaya ||	mahatî kârya-saṁpattiḥ śubh-âśubhaṁ phalaṁ tathâ | vastr-âbharana-lâbhaṁ cha dhana-dhânyaṁ cha saṁpadâ || mitrêṇa saha saṁyôjyaṁ śatrûṇâṁ kshaya-vibhramaḥ | an-âyâsêna tê prâptiḥ su-phalaṁ n=âtra saṁśayaḥ ||	[5]sa-mitra × × × sa × × × × × × ×

Ad No. 442. [1] B C *yat=tvam;* D *yatra;* E *kritê yatnê prasiddhyati.* [2] B omits the remainder; E reads *prâṇân=dhan-ârtham tyajasi sarvath=aiva nirarthakam \| vichintay=ânyam=artha tvaṁ tatah śrêyô bhavishyati* \|\| Compare the Bower MS. [3] C *pûrvam=arthaṁ parityajya,* D *tasmât=parityajyan=pûrva;* F *yasmât=sarvam-parityajya.* [4] C D F *anyam=artham vichintaya.* [5] The original places this portion before *gurukaṁ,* above.

114.	114.	114.
Padaṁ padaṁ chatushkaṁ cha patitâ tava karṇikâ[1] | kula-vṛiddhi-karî hy=êshâ kalyâṇaṁ samupasthitam || bhûmi-lâbhô[2] 'rtha-lâbhaś-cha[3] sambandha-karaṇâni cha | priyasya darśanaṁ ch=aiva putra-lâbhaś=cha dṛiśyatê || mâsa-trayêṇa tê lâbhaḥ[4] sarvô'py=êsha bhavishyati | [5]guru-bhakti-parô nityaṁ kula-dêviṁ cha pûjaya || idaṁ cha tê hy=abhijñânaṁ vâma-hastê tava vraṇam | dakshinêna pradêśêna maṇḍalaṁ tilak-âṁkitam ||	Padaṁ padaṁ chatushkaṁ cha patitâ tava karṇikâ | kula-vṛiddhi-karî tôshâ kalyâṇaṁ samupasthitam || bhûmi-lâbhô 'rtha-lâbhaś=cha saṁbandha-karaṇâni cha | priyasya darśanaṁ ch=aiva putra-lâbhaṁ cha dṛiśyatê || mâsa-trayêṇa sô lâbhaḥ sarvê'py=akshata-viṁśati | guru-bhakti-ratô nityaṁ kula-dêviś-cha pûjitâ || idaṁ cha tê hy=abhijñânaṁ vâma-hastê na tê vraṇam | dakshiṇêna pradêśêna maṇḍalaṁ tilak-âṁkitam ||	Padaṁ padaṁ chatushkaś=cha yatra × × × dṛiśyatê | kula-vṛiddhi-karô nandaḥ bhadraṁ tê samupasthitam || bhûmi-lâbhô' rtha-lâbhaś=cha saṁbandhi-kâraṇâni cha | yaṁ manasâ vichin-titaṁ sukhên=ôpagamishyati || sarvê n=tê achirêṇ=aiv=ôpavidyatê || êtaṁ cha tê abhijñânaṁ vâm-ôru sa-vraṇas=tava | dakshiṇê ch=ôru-dêśê tila-bindur=na saṁśayaḥ ||

Ad No. 114. [1] F *kartari.* [2] E *bhûtir=lâbhô.* [3] A omits from *sambandha* down to *ch=aiva* inclusively. [4] E *sarv-ôtkarshô bhavishyati.* [5] A omits this half-verse; so also the Bower MS. D reads *kuru bhaktiṁ parêshâṁ cha,* E *nityaṁ kuru gurôs=sêvâm.*

COMMON REC., MSS A—F.	PETERSON'S MS. G.	BOWER MS.
411.	411.	411.
Chatushkaṁ dvau padau cha=ântê patitâ hy=atra kâranî[1] | artha-hânir=vapuḥ-pîdâ vibhramaś[2]=cha punaḥ punaḥ || âsîd=â saptamam varsham jâtô'py=arthô vinaśyati[3] | atikrântâ cha tê pîdâ mâ vishâdam karishyasi[4] | ataḥ paraṁ tu tê bhadraṁ[5] dhana-dhânya-samâgamaḥ | [6]upasthitaṁ cha kalyânam[7] bandhubhiś=cha samâgamaḥ ||	Chatushkaṁ padam padam ch=ântê driśyatê tava kâranam | [8] ataḥ paraṁ tu tê bhadraṁ [8] kalyâṇaṁ śubha-maṁgalam || kula-dêvîm prapûjasva artha-siddhir=bhavêd=dhruvam | putra-lâbham dhanam dhânyam vidyâ saubhâgya-śôbhanam || yach=cha nashṭaṁ vinashtaṁ vâ tad=api prâpsyasi dhruvam || pradêśa-gamanaṁ chittê tatra siddhir=bhavishyati ||	Chatushkaś=cha padê dvê tu yasy=âpatanitâ dhruvam | yaṁ cha prârthayasê kâryaṁ tam tê kshipraṁ bhavishyati || itô saptamakê varshê vinashtâ bandhavas=tava | nô śôchitavyaṁ kâlas=tê nanditum samupasthitam | [9]bhadrâṇi tê bhavishyanti dhanam v=âdhigamishyati | upasthitaṁ tê kalyânaṁ dhana-vṛiddhiś=cha vai buddham || êtaṁ cha tê abhijñânaṁ grîvâyâṁ tilakas=tava ||

Ad No. 411. [1] B *yatra kâraṇê,* D *yatra dṛiśyatê,* E *chatushkam cha pada-dvandvam pâśakê patitam tava,* F *vrishô 'yam patitas=tava.* [2] E *viśramaś.* [3] E *na siddhyatê.* [4] E *kuru dhruvam.* [5] E *kalyâṇam.* [6] C omits this half-verse. [7] E *tê bhadram.* [8] The original places this half-verse between *dhruvam* and *pradêśa* below. [9] The original places this verse, above, between *dhruvam* and *yam cha.*

432.	432.	432.
Chatushk-âdau trikaṁ madhyê dvikam ch=aiv=âvasânikam | kshîṇâni tava duḥkhâni śobhanaṁ[1] samupasthitam || [2]sthân-antara-gatâ chintâ bhavitâ[3] tat-samâgamah | yat=tvaṁ chintayasê kâryam tat=tê sarvaṁ bhavishyati || yad=arthaṁ cha tvayâ dhyâtaṁ pravâsa-gamanaṁ prati[4] | tad=artham=api samprâpya kuśalên=âgamishyasi ||	Chatushkaṁ trikaṁ dvikaṁ cha klêśaṁ tatra prajâyatê | artha-hânir=mahâ-ghôraṁ duḥkhaṁ rôravatê dhruvaṁ || strî-kalahaṁ mahâ-rôgyaṁ duḥkha-bhâṇḍaṁ sadâ bhavêt | putra-mitra-viyôgam cha dhana-dhânyam na prâpyatê duḥkhâni sarva-kâryâṇi vidêśam na cha lâbha tê || yatra tatra mahâ-klêśaṁ driśyatê pṛichhaka tava ||	Missing in the Bower MS.

Ad No. 432. [1] B D E F *kalyâṇam.* [2] E *kaly-ântara-chintâ tava chêtasi varttatê* [3] B *vividhâ;* F *bhavatâṁ cha samâgatâ.* [4] A *chitê.*

CONCLUSION.	CONCLUSION.	CONCLUSION.
MSS. A B D G.	(MSS. C E F, Mitra's.)	Missing in the Bower MS.
Jaina âsîj=jagad-vandyô Garga-nâmâ mahâ-muniḥ | têna sva-	[4] Yaḥ pûrv=âsîj[5]=jagad-vandyô Garga-nâmâ mahâ-muniḥ | têna sva-	

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
yaṁ nirgîrṇ[1]=êyaṁ satyâ pâśaka-kêvalî[2] || Iti Garga-ṛishi-kṛitâ [3]pâśaka-kêvalî sampûrṇâ ||	yam vinirṇîtâ[1] satyâ pâśaka-kêvalî[2] || Iti śri-Garg-arshi-kṛitâ [3]pâśaka-kêvalî samâptâ.	

Ad Conclusion. [1] B *praṇît=êyam.* [2] D adds *êtaj=jñânam mahâ-jñânam Jain-arshibhir=uddhṛitam \| prakâśyam śuddha-śîlâya kulînâya jit-âtmanê* \| F *êtaj=jñânam mahâ-jñânam ṛishibhiḥ samudâhritam \| dêyam śishyâyaśântâya guru-bhakti-ratâya cha.* Compare the beginning of the Bower MS. [3] C D omits *Garga ṛishi-kritâ ;* B *Garga-muni-virach tâ ;* E F *Garg-âchârya-virachitâ.* [4] E omits this verse altogether. [5] C *yô babhûva ;* F *yaḥ sarva-jñô hi daiva-jñô.*

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

A.—TRANSLITERATION.

First Leaf: Obverse.

1 ◎ Êva[ṁ] mayâ śrutam=êkasmi samayê Bhagavâ ch=Chhrâvastyâ[1] viharati Jêtavanê Anâthapiṇḍadasy=(â)r[â]m[ê ‖ têna kâlêna]

2 samayêna Śrâvastyâ Jêtavanê Anâthapiṇḍadasy=ârâmê, Svâtir=nâma bhikshu prativasati sma navô daharaḥ s=taru-

3 ṇaḥ[2] achira-pravraji(taḥ) ajir-âgataḥ imaṁ dharmma-vinayaṁ saṁghasy=arthê jêntâka-dârûṁṇi[3] pâṭayamânô 'nya-

4 tarât=pûti-dârusu pa[ri]nishkramya mahatâ kṛishṇa-sarpêṇa dakshiṇê pâd-âṁgushṭê dashṭaḥ sa klânta-kâyaḥ bhûmau pa-

5 titaḥ phêṇaṁ srâvaṁty=akshîṇi cha parivarttayamânaḥ âvrâkshîd=âyushmân-Ânanda Svâtir=bhikshum=anadhikaṁ bâḍhâ-

6 g[l]âna(ṁ) phêṇaṁ vâhayamantam[4]=akshîni cha parivarttayamâṇaṁ sva(pa)ṁ(ta)[5] d(ṛi)sh(ṭv)â (cha) p[u](na) s(û)ri[×]s□ □i[××]ṁ □ê[×××]

First Leaf: Reverse.

1 tasy=âhaṁ Bhagavaṁ kathaṁ pratipadyâmi, êvam=uktê Bhagavân=âyushmantam=Ânandam=êtad=avâcha,[6] gachchha tv(am=Ânanda) (T)[a](th)[â](g)[atas](y)=[aiva]

2 vachanêna, anayâ mahâ-mâyûryâ vidyâ-râjâyâ[7] Svâti-bhikshô rakshâ[8] karôhi guptaṁ paritraṁ parigrahaṁ paripâlanaṁ śânti-

[1] Read *Bhagavâñ=Chhrâvastyâ* or *Bhagavâñ=ch=Chhrâvastyâ*.

[2] Read either *daharas=taruṇaḥ* or *daharaḥ taruṇaḥ*.

[3] Read *dârûṇi*. But *dârûṁ* would be the accusative plural masculine.

[4] Here the original writing seems to have been *vâhayamânam*, which afterwards was imperfectly corrected to *vâhayamantam*

[5] Read *svapaṁtaṁ*.

[6] Read *uvâcha*.

[7] Read *râjayâ*.

[8] Read *rakshâṁ*.

3 svastyayanaṁ daṇḍa-pari[h]âraṁ visha-dushaṇaṁ visha-nàśanaṁ sîmà-bandhaṁ dharaṇî-bandhaṁ cha karôhi, Dêva-grahàtô, Nâga-gra-

4 hâtô, Asura-gra[hâtô], Maruta-grahâtô, Garuḍa-grahátô, Gandharva-grahâtô, Kinnara-grahàtô, Mahôraga-grahâtô

5 Yaksha-grahâtô, Rakshasa-grahâtô, Prêta-grahâtô, Piśâcha-grahàtô, Bhûta-grahâtô, Kuṁbhâṇḍa-grahâtô, Pûtana-grahâtô

6 Kaṭapûtana-grahâtô, Skanda-grahâtô, Unmâda-grahâtô, ch=Chhâyà[9]-grahâtô, Apa-smàra-grahâtô, ôs(t)âraka[10]-g[r]ah(ât)ô

Second Leaf: Obverse.

1 kṛitya-karmmaṇa kaṅkhôrd-ôkiraṇa, Vêtâḍa-chichcha-prêshaka-durbhukta-duch-chhardd[i]ta, duchchh(â)y[â], (ôpra)[× × × × × × × ×]

2 vadhûtâtô jvarâd=êkâhika-dvêtîyaka-traitîyakâch=châturthakâ saptâhikâd=ardha-mâsikâ mâsikâd=[11]aiva sakṛi(n)-m[au](h)û[r]tt[ikâ]

3 nitya-jvarâd=vishama-jvarâd=(bh)[û]ta-jvarân=mânusha-jvarâd=a-mânusha-jvârâ, vâtika-paittika-ślêshmika-sannipâtikât=sarvva-jvarâ

4 śirishô-rtti pari-m-apanaya ardh-âvabhêdakaṁ, arôchakaṁ, makshi-rôgaṁ nâsâ-rôgaṁ mukha-rôgaṁ kaṇṭha-rôgaṁ hṛidaya-rôgaṁ

5 karṇṇa-śûlaṁ, daṁta-śulaṁ[12] hṛidaya-śûlaṁ, pârśva-śulaṁ,[12] pṛishṭha-śûlaṁ, udara-śûlaṁ, gaṇḍa-śulaṁ[12] vasti-śûlaṁ ûrû-śûlaṁ

6 jaṁghâ-śûlaṁ, hasta-śûlaṁ pâda-śûlaṁ, aṁga-pratyaṁga-śûlaṁ ch=âpanaya, râtrau svasti divâ svasti svasti maddhya-dinê

Second Leaf: Reverse.

1 sthitê, [I] svasti sarvva-mahôrâtraṁ[13] sarvva-buddhâ kurvvaṁtu, nama[14] ‖ Iḍi, viḍi, hiviḍi, niḍê, aḍê, yâḍê,

2 dṛigaḍê, Hari-vêguḍi, Pâṁsu-piśâchini, ârôhani, ôrôhaṇi,[15] êlê, mêlê, tilê, kilê,[16] tilê, mêlê milê

3 timi, dumipê, iṭṭi, miṭṭi, vishṭabdhê, vimalê, huhu, huhu, Aśva-mukhi, Kâṭṭî Mahâkâḍi,[17] Prakîrṇṇa-

4 kêśî, kulu, kulu, vasphalu, kôlu, kôlu, dhôsâ-dumbâ, dô-dumbâ, duma, dumba, gôlâya, śêlâya, hiśu,

5 hili, hi, mili, mili, tili, tili, chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu, huhu, huh[u], (h)[u](h)[u], h[uhu]

6 huhu, babâ, babâ, babâ, babâ, babâ, jala, jala, jala, jala, jala, (d)[u](ma)[× ×] □ t [× × × × × × × × × ×]

[9] Or perhaps *chhayâ*, with short *a*; the akshara is indistinct.

[10] Perhaps read *dustâraka*.

[11] Read *êva*.

[12] Read *śûlaṁ*.

[13] Read *mahârâtraṁ*.

[14] From *râtrau* to *mama* is a ślôka, but the fourth pâda has one syllable in excess. Between *mama* and the two following strokes of interpunctuation, there appears to have been originally a longish scroll which is now nearly washed out.

[15] Cf. Skr. *avarôhaṇî*.

[16] Or perhaps *bhilê* or *tilê*. The first akshara is blurred.

[17] For *Mahâkâlî*.

Third Leaf: Obverse.

1 Dundubhî, Garjanî, Varshaṇî, Sphôṭanî, Patanî, Pâchanî, Hâriṇî, Kaṁpan[î] Madan[î], M[aṇ]ḍ[anî], × × × × ×

2 kta[18] mê, gôlâyâḥ parivêlâya varshatu dêvô samaṁtêna,[19] ili kisi svahâ[20] ‖ Maitrî mê Dhritarâshṭrêshu maitrî Nairâ-

3 vaṇêshu cha, [।] Virûpâkshêshu mê maitrî Kṛishṇa-Gautamakêshu cha, [‖ 1 ‖] Maṇinâ nâga-râjñâ mê maitrî Vâsukînâ[21] 2

4 m=api, [।] Daṇḍapâdêshu [nâ]gêshu Pûrṇṇabhadrêshu cha sadâ,[22] [‖ 2 ‖] Nand- 3
ôpanandô[23] yê nâgâ varṇṇavantô yaśasvinaḥ [।] dêv-â-

5 suraṁ pi saṁgrâmaṁm=anubhaṁvaṁtî[24] mah-ardhikâ,[25] [‖ 3 ‖] Anavataptêna 4
Varuṇêna[26] maitrî Saṁhârakêna cha, [।] Takshakêna Anaṁtêna

6 tathâ Vâsumukhêna cha, [‖ 4 ‖] Aparâjitêna mê maitri[25] maitrî ch=Chhibbasutêna 5
cha, [।] Mahâmanasvinâ nityaṁ tath=aiva cha

Third Leaf: Reverse.

1 Manasvinâ, [‖ 5 ‖] Kâlakô Apalâlaś=cha Bhôgavân=Śrâmaṇêrakaḥ [।] Dadhimukhô 6
Maṇiś=ch=aiva Puṇḍarîkô diśâṁ patiḥ [‖ 6 ‖] Karkôṭaka 7

2 Śaṁkhapâdaḥ[22] Kaṁbal-Âśvatarâv=ubhau, [।] êtêshv=api cha mê maitrî nâga-râjêshu nityaśaḥ, [‖ 7 ‖] Sâkêtakaś[27]=cha Kumbhîra Sûchîlô- 8

3 mas=tath=aiva cha, [।] Ugâti(m)êna[28] Kâlêna maitrî mê Rishikêshu cha, [‖ 8 ‖] tathâ Pûraṇa-Karṇṇaka[29] maitrî Śakaṭamukhêna cha[25] [।] 9

4 Kôlakêna Sunandêna Vatsîputrêṇa cha sadâ, [‖ 9 ‖] Êlapatrêṇa[30] me maitrî maitrî 10
Laṁburêṇa cha,[31] [।] Pithilaś=cha mahâ-nâgô

5 Muchilindaś=cha viśrutaḥ [‖ 10 ‖] Prithivî-charâś=cha yê nâgâ[32] tath=aiva jala- 11
niśritâ, [।] aṁtarîksha-charâ yê cha Mêru-samâ-

6 śritâḥ[33] [‖ 11 ‖] Êka-śîrsha-dvî-śîrshâhi[34] maitrî têhi mê[35] nityaśaḥ [।] A-pâdêshu mê 12
maitrî mai(tr)î [m]ê (d)[v]i-[pad]ê[shu cha ‖ 12 ‖ Chatush-pa-] 13

Fourth Leaf: Obverse.

1 dêshu mê maitrî maitrî bahu-padêshu cha, [।] mâ mê a-pâdak(ô) h(iṁ)si mâ (m)[ê himsi] [d]v[ipâdakaḥ ‖ 13 ‖ Mâ mê hiṁsi chatushpadô mâ][36] 14

[18] The akshara *kta* is written on the margin, outside the line, and the exact relation in which it stands to the text is doubtful. The full word may have been *prayuṅkta*.

[19] Or perhaps *sa maṁtêna* (Skr. *mantrêna*). The passage from *gôlâyâḥ* to *samaṁtêna* is the second half of an âryâ, but it has one syllable in excess.

[20] Read *svâhâ*. I have noticed the faulty form *svahâ* also in modern Tibetan Buddhist scripts.

[21] Read *Vâsukinâ*, m. c.

[22] This pâda scans irregularly.

[23] The akshara *na* is placed interlinearly.

[24] Read *saṁgrâmam=anubhavaṁti*.

[25] This pâda has one syllable in excess.

[26] This pâda has two syllables in excess.

[27] Or possibly *Sâṁkêtakaś=cha*.

[28] The penultimate consonant is mutilated, but is only suggestive of *m*.

[29] Perhaps read *Pûraṇa-Karṇṇ[ê]na*.

[30] Usually spelled *Êlâpatra*.

[31] This pâda is short by one syllable; insert *mê* after *maitrî*.

[32] This pâda has one syllable in excess. Read *prithvî*, m. c.

[33] This pâda is short by two syllables. Read *Mêru-prishṭha* or *Mêru-kûṭa-samâśritâḥ*.

[34] Read *dviśîrshêhi*, m. c.

[35] *Mê* is nearly washed out and obliterated, moreover read *mê têhi*, m. c.

[36] Supplied from the Khandavatta Jâtaka; see Appendix II.

2 cha mê bahu-pâdakaḥ [।] sarvva-nâgêshu mê maitrî yê nâgâ jala-niśritâḥ [॥ 14 ॥]
Sarvva-bhûtêshu mê m(ai)tr[î] (y)[ê] (s)[at](v)[â × ⏑ — ⏑ — ।] 15
3 sarvva-satvêshu[37] mê maitrî yê satvâ trâsa-sthâvarâḥ jaṁgamâ[38] [॥ 15 ॥] Sarvvê satvâ 16
sukhô bhôntu sarvvê bhôntu anâ(ma)y(â), [।] sa[r]vv[ê]
4 bhadrâṇi paśyaṁtu mâ kaś-cha pâpam=âcharê, [॥ 16 ॥] Maitra-chittaṁ samâdâya 17
karômi visha-dûshaṇaṁ, [।] rakshâṁ parigrahaṁ ch=ai-
5 va tath=aiva paripâlanaṁ ॥ [17 ॥] Namô Buddhâya :[39] namô 'stu bôdhayê, namô
Vimuktâya, namô vimuktayê, namô 'stu Śântâya, na-
6 mô 'stu śântayê, namô 'stu Muktâya: namô ktayê,[40] yê Brahmâṇâ[41] vâhita-pâpâ
dharmâs=têshâṁ namas=tê cha Yaśamitrasya

Fourth Leaf: Reverse.

1 (p)[â](r)[aṁ] pâlayaṁtu svâhâ, sarvva-bhayêbhyaḥ sarvv-ôpadravêbhyaḥ sarvv
ôpasarg-ôpâyâbhyaḥ[42] sarvva-jvarêbhyaḥ
2 sarvva-vyâdhibhyaḥ sarvva-grahêbhyaḥ sarvva-vishêbhyaḥ rakshaṁtu : ॥

[37] Read here and throughout *sattva*.
[38] *Jaṁgamâ* is superfluous.
[39] Probably read *namô 'stu Buddhâya*. The apparent visarga, here and elsewhere, is a mark of interpunctuation.
[40] Read *'stu muktayê*.
[41] Read *Brahmaṇâ*.
[42] Read *ôpâyêbhyaḥ*.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

B.—TRANSLATION.

Thus it has been related to me: Once upon a time the Blessed One was staying in Jêtavana, the garden of Anâthapiṇḍada in Śrâvastî. At that time there lived in Jêtavana, in the garden of Anâthapiṇḍada in Śrâvastî, a mendicant, called Svâti, *who was* new, fresh *and* young, *and* had but lately joined the Order, and had but recently submitted to this (*i.e.*, the Buddhist) doctrine and discipline.

While he was chopping fire-wood for the dry hot bath of the congregation, he was bitten in the great toe of his right foot by a large black snake (*i.e.*, cobra), which had crept out from another side among the logs of deodâr-wood.[1] He fell exhausted to the ground, foamed at his mouth, rolled his eyes, and tore his flesh. The venerable Ânanda[2] seeing the mendicant Svâti as he lay in an unconscious state, utterly and thoroughly exhausted, foaming at his mouth and rolling his eyes, inquired of the master:

First Leaf: Reverse.

"O Blessed One, how can I effect this man's recovery?" When he said this, the Blessed One spoke thus to the venerable Ânanda: "Go thou, O Ânanda, *and* with the word of the Tathâgata save the mendicant Svâti, with that great Mâyûrî[2] spell, the

[1] *Pûti-dâru* I take to be the same as *pûti-kâshṭha* which is said to be a species of pine, the Deodar. The Pâli version (see Appendix II) has *pûti-rukkha*, Skr. *pûti-vṛiksha*; this is said to be *Oroxylum indicum* (or *Colosanthes indica*).

[2] *Mahâ-mâyûrî* or 'the great Mâyûrî' is the name of the spell. It is probably called so, because the peafowl (*mayûra*) is the great traditional enemy of the snake. I owe this explanation to Professor E. Leumann. With this *Mahâmâyûrî* spell may be compared the following three formulae: 1, the *Mahâgandhahastî* in the Charaka VI, 23, pp. 762-764; 2, the *Chandrôdaya* or 'the moonrise' in the Ashṭânga Hṛidaya VI, 35[548] (vv. 24-32), and 3, the *Mahâsugandhî* or 'the great sweet-scented one' in the Suśruta V, 7[641] (vv. 12-25). They differ from our spell by the addition of a very large number of drugs, to serve as an antidote; but the two first-mentioned exhibit a very striking resemblance in the enumeration of the evils which the spell is supposed to counteract. These are in our spell, 1, *graha*, 2, *kṛitya-karman*, 3, *kakkhôrd-ôkirana*, 4, *vêtâḍa*, etc., 5, *durbhukta*, 6, *jvara*, etc, 7, *rôga* (various). The corresponding ones are, in the Charaka, 1, *bâla-graha* and *sarva-graha*, 2, *kârmana*, 3, *khârkhôda*, 4, *vêtâla*, and in the Ashṭânga Hṛidaya, 1, *graha*, 2, *kârmana*, 3, *pâpman*, 4, *vêtâla*, 5, *durbhiksha*, 6, *maraka*, 7, *vyâdhi*. The Charaka

queen of the magic art! Grant him safety, security,[3] defence, salvation, protection, relief and recovery, preservation from danger, counteraction of the poison, destruction of the poison, and apply a ligature to the wound,[4] a ligature to the vein! Deliver him from seizure by a Dêva, from seizure by a Nâga, from seizure by an Asura, from seizure by a Maruta, from seizure by a Garuḍa, from seizure by a Gandharva, from seizure by a Kinnara, from seizure by a Mahôraga, from seizure by a Yaksha, from seizure by a Râkshasa, from seizure by a Prêta, from seizure by a Piśâcha, from seizure by a Bhûta, from seizure by a Kumbhâṇḍa, from seizure by a Pûtana, from seizure by a Kaṭapûtana, from seizure by Skanda, from seizure by mania, from seizure by unnatural change in appearance,[5] from seizure by epilepsy, from seizure by the evil eye,[6]

Second Leaf: Obverse.

from the exercise of witchcraft,[7] from destruction by kaṅkhôrda,[8] from injury by Vêtâlas that attend at burning-places,[9] from bad food, bad vomiting, bad appearance,[5] from fever, such as comes on every day or every second day or every third day or every fourth day or every seventh day, or every half-month, or every month, or even only once for a moment, from continued fever, from remittent fever, from fever such as spirits or such as men or such as non-human beings are subject to, from fever such as arises from derangement of the air or of the bile or of the phlegm or of all three combined, in short, from every kind of fever *and* headache.[10] Remove *from him* also hemicrania, loss of appetite,

and Ashṭâṅga Hṛidaya add a few other ills, such as war, oppression, and robbery, but these are covered by the second list of evils at the end of our spell. Moreover, the Suśruta, on p. 626, prescribes the use of spells (*mantra*) expressly at the time of the application of the ligature (*dhamanî-bandha*) to the bitten part; and that our spell is intended to be used at that time is shown by the direction *sîmâ-bandhaṁ dharaṇî-bandhaṁ karôhi*, 'apply a ligature to the wound, to the vein.' Both the *Mahâ-gandhahastî* and the *Chandrôdaya* formulae include *mantras* or 'spells.' Altogether it is difficult to avoid the impression that there is some peculiar connection between these formulae and our spell. For further details on this point see my remarks in the Indian Antiquary, Vol. XXI for 1892, pp. 366-369. In the Petersburg Dictionary (*sub voce*) the *Mahâmâyûrî* is said to be "the proper name of one of the five talismans of the Buddhists."

[3] *Gupta* for *gupti*, just as *jâta* for *jâti* in the Aśôka inscriptions, see Journ. Germ. Or. Soc., Vol. XLII, p. 69.

[4] *Sîmâ* is properly the line of junction of the lips of a wound or puncture.

[5] On *chhayâ* or 'morbid appearance,' see *ante*, Part II, p. 172, footnote 383.

[6] I do not know *ôstâraka*; it should be the name of some mysterious evil; it may be a prâkritized form of *avastâraka* or *apastâraka*, but these words themselves are unknown. I am disposed to consider it a misspelling for *dustâraka*; the letters *ô* and *du* have a considerable likeness; there is probably a similar misspelling in fl. 2a[1] *ô-pra* for *du-pra* . . . ., whatever the full word may have been (*duḥ-pramêha?*). *Dustâraka* might be the 'evil eye,' opp. *su-târa*, or 'good eye.'

[7] I am not quite certain as to the construction of this passage. The MS. puts a comma after *kiraṇa* as well as after *duchchharddita*; but as all these nouns are in the crude base, while the context requires the ablative case, it would seem that they are all in composition with the ablative *vadhûtâto* (*avadhûtâtô*), ablative singular of *avadhûta*. *Ôkiraṇa* stands for *avakirana*, lit. 'sweeping off'; the Charaka has *avakiraṇa* for 'sweepings'; it is a synonym of *avadhûta*; or it may be derived from root *kṛî* (*kṛiṇâti*) 'to kill.' *Kṛitya* I take to stand for *Kṛityâ*; but it might be "demons who dig out corpses," see Hiuen Tsiang (Vol. I., p. 156, note 119).

[8] *Kaṅkhôrda* is a certain magical performance for the purpose of procuring the death of an obnoxious person. This much seems to be clear from a passage in the Râja Taraṅgiṇî, though what the performance was is unknown. That passage (in V, 238-240, Dr. Stein's ed.) relates that the treasurer of king Gôpâla Varman, in order to conceal his delinquencies, caused a person Râmadêva, who was a proficient in *khârkhôda*, to compass the death of the king by his sorcery (*abhichâra*). The word is of rare occurrence, and is variously spelled. In the Râjataraṅgiṇî it is spelled *khârkhôda* in V, 239, and *khurkhuṭa* in VII, 298; in the Charaka VII, 23[7,8] it is *khârkhôṭa* or *kharkhôda*. On the other hand, the ancient Weber MSS. (Part V, line 3, in the Journal, As. Soc. Bengal, Vol. LXII, p. 25, and Indian Antiquary, Vol. XXI, p. 369) have *kakkhôrdda* or *kâkkhôrdda*, which very nearly agrees with the spelling in our Manuscript.

[9] I take *chichcha* to be a prâkritized form of Skr. *chitya*.

[10] I do not quite understand the construction of this passage. There is no verb to govern *jvarât* and the other ablatives, except *pari-m-apanaya* (i.e., *paryapanaya*), which also belongs to *śirishôrtti*. The latter is a curiously blundered compound, for Skr. *śirôrtti*; for *śirisha* is a prâkritized form of Skr. *śirsha*, and the compound should be *śirishârtti*. Perhaps *śirishôrtti* is a mere clerical error for *śirishârtti*.

fly-like diseases of the skin,[11] diseases of the nose, diseases of the mouth, diseases of the throat, diseases of the heart, pains in the ear, pains in the teeth, pains in the heart, pains in the side, pains in the back, pains in the belly, pains in the cheek, pains in the bladder, pains in the thigh, pains in the legs, pains in the hands, pains in the feet, pains in any limb, whether large or small.

Health[12] at night, health in the day, health while midday lasts,

Second Leaf: Reverse.

health during midnight,[13] may all the Buddhas grant to me! Iḍi, viḍi, hiviḍi! Niḍê, aḍê, yâḍê, ḍrigaḍê![14] O thou Hari-Vêguḍî, thou dust-Piśâchinî,[15] thou ascending and descending one! Elê, mêlê, tilê, kilê, tilê, mêlê, milê! Timi, dumipê! Iṭṭi, miṭṭi! O thou well-fixed and spotless one! Huhu, huhu! O thou horse-faced one, Kâṭṭî,[16] Mahâkâlî, thou with dishevelled hair! Kulu, kulu, vasphalu, kôlu, kôlu! Dhôsâ-dumbâ, dô-dumbâ, duma, dumba! In the valley,[17] on the mountain! Hiśu, hili, hi. Mili, mili, tili, tili! Chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu! Huhu, huhu, huhu, huhu, huhu! Babâ, babâ, babâ, babâ, babâ! Jala, jala, jala, jala! Duma . . . .

Third Leaf: Obverse.

May the goddesses of rumbling, thundering, raining, crashing, falling, ripening, captivating, waving, delighting, adorning grant me prosperity.[18] May the Dêva send rain all round over the borders of my district! Ili kisi! Svâhâ!

[11] *Makshi-rôga* is not noticed in any dictionary accessible to me. But as *makshikâ* is a synonym of *maśaka*, I take *makshi-rôga* to be the same disease as *maśaka*.

[12] Here the *Mahâmâyûrî* or 'great Mâyûrî spell' commences.

[13] The text has *mahô-râtram* 'the night of the festival;' but the context rather suggests *mahârâtram* 'midnight' or 'the time after midnight.' The vowels *ô* and *â* are occasionally confused in this part of the MS., compare *śirishôrtti* for *śirishârtti* in fl. 1*b*[4] (*ante* note 10), *sukhô* for *sukhâ* in fl. 4*a*.[8]

[14] Here follow a number of vernacular terms the signification of which I have not been able to discover: such as *ḍrigaḍê, vêguḍi, dumipê, dhôsâ-dumbâ, dôdumbâ*, etc. They are intermixed with Sanskrit terms, such as *ârôhani, vimalê, aśvamukhi*, etc., which are well known, and which show that they must all be names or descriptions of female supernatural beings of the Śivistic connection. Compare the Sanskrit *bêkvrî*, which is said to be an epithet of the Apsaras.

[15] On the *pâṁsu-piśâchinî* or 'the female Piśâchas of the dust' see Childers' Pâli Dictionary, *s. v. Pisāco*. They are one of the four kinds of Prêtas.

[16] Kâṭṭî I take to be a vernacular form of Skr. Kârttikî, the spouse or Śaktî of Kârttikêya (Skanda or Śiva), the same as Mahâkâlî.

[17] *Gôlâ* occurs again on fl. IIIa[2] *gôlâyâḥ parivêlâya* 'on the circumference of the district.' In Hêmachandra's Grammar, II, 174, it is noted as a vernacular form of the river name *Gôdâvarî*. and in this sense it is taken by Prof. Buhler in the Vienna Oriental Journal, Vol. V, pp. 106 and 107, footnote, who refers it to the well-known Gôdâvarî of the Dekhan. Dr. Stein, however, points out *ibidem*, p. 345, that there is also a small river Gôdâvarî in Kaśmîr, "which enjoys considerable sanctity and is still at the present time visited by pilgrims." If *gôlâ* should have to be interpreted here as a river name, the Gôdâvarî of Kaśmîr has undoubtedly a better claim to consideration, as the character of the letters in which our Manuscript is written shows that it cannot have been produced in South India. But Dr. Stein adds that he has "not yet in Kaśmîr texts come across the shortened form of *Gôlâ* for *Gôdâvarî*;" and it seems to me improbable that the word can be here a river name. It is placed by the side of the word *śêla* (or *śêlâ*), which is clearly the Sanskṛit *śaila*, 'mountain,' and is not the proper name of any particular mountain. Similarly *gôlâ* (or *gôla*) should be a mere common noun, and, accordingly, I take it in the sense of *maṇḍala* or 'circle,' 'district,' or the space enclosed by the mountains, a valley. This meaning also fits in better in the other phrase *gôlâyâḥ parivêlâya*, for *parivêlâ* properly means 'circumference,' which can hardly be applied to a river. I prefer, therefore, adhering to my original translation published in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 61.

[18] This is a list of names of Dêvîs or phases of Śiva's female counterpart Durgâ. The passage looks like a description of a thunderstorm in summer. First the distant rumbling of thunder, then the near thunder and pouring rain, interspersed with crashes of thunder; then the gentle fall of rain; followed by the ripening of the crop, which waves in the breezy sunshine, and delights men, and adorns the landscape. The missing syllables may be thus supplied: *samṛiddhiṁ prayuṁkta mê*, 'may they grant me prosperity.'

(Verse 1—17.) I hold friendship with Dhritarâshṭra and his race,[19] and friendship with Nairâvaṇa and his race. With Virûpâksha and his race I hold friendship, and with Kṛishṇa and Gautama and their races. (2) With Maṇi, the king of Nâgas, I hold friendship, also with Vâsuki, and with the Nâgas Daṇḍapâda and Pûrṇabhadra and their races at all times. (3) The Nâgas Nanda and Upananda, the beautiful *and* glorious, who with their supernatural power assist even in the war of the Dêvas with the Asuras, (4) *with them and* with Anavatapta, Varuṇa and Saṁhâraka I hold friendship; likewise with Takshaka, Ananta, and Vâsumukha. (5) With Aparâjita I hold friendship, and friendship with Chhibbasuta, likewise with Mahâmanasvin always and

Third Leaf: Reverse.

with Manasvin. (6) Also Kâlaka, Apalâla, Bhôgavanta, Śrâmaṇêraka, Dadhimukha, Mani, and Puṇḍarîka, the lord of the quarters, (7) Karkôṭaka, Śankhapâda, and both Kambala and Aśvatara: with these kings of Nâgas also I hold friendship perpetually: (8) and *with* Kumbhîra *and* Sàkêtaka, and likewise *with* Sûchîlôma. With Ugâṭima[20] *and* Kâla I hold friendship and with Rishika and his race. (9) Likewise with Pûraṇa and Karṇa I hold friendship and with Śakaṭamukha, and with Kôlaka, Sunanda *and* Vatsîputra at all times. (10) With Êlâpatra I hold friendship, and friendship with Lambura, and *with* Pithila, the great Nâga, and Muchilinda, the famous. (11) The Nâgas that live on land, likewise those that inhabit the water, and those that live in the air, dwelling on Mêru's summit;[21] (12) *also* the beings with one head and those with two heads,—with them I hold friendship perpetually. With the footless I hold friendship; I hold friendship with the two-footed; (13) with the four-footed

Fourth Leaf: Obverse.

I hold friendship, and friendship with the many-footed. The footless shall not do harm to me, nor shall the two-footed; (14) the four-footed shall do no harm to me, nor shall the many footed. With all Nâgas that inhabit the water I hold friendship; (15) with all living beings that live and shall live[22] I hold friendship; with all beings, whether movable or immovable,[23] I hold friendship. (16) May all beings enjoy happiness, may all enjoy health; may all experience pleasures, and may no one practise sin. (17) In the exercise of a friendly spirit I give a remedy counteracting the poison, *and with it* safety and assistance and protection.[24]

[19] The original text has this, as well as some of the following names, in the plural number. The plural is explained in the Pâli commentary to the Jâtaka version (see Appendix II) to include the races (*kula*) of the respective snake-kings. Here commences a series of forty-eight Nâgas or Nâgarâjas, for explanations of which see Appendix I.

[20] Or *ugâtima* (Skr. *ugratama*) may be taken as an epithet of Kâla, 'the most terrible Kâla.'

[21] For another four-fold division of the Nâgas (celestial, aërial, earthly, and guardians of hidden treasures), see Dr. Waddell's Buddhism of Tibet, p. 368.

[22] The missing portion of the text I would propose to supply by *yê sattvâ bhûta-bhâvinaḥ*. The Pâli version (see Appendix II), has *sattâ, pâṇâ, bhûtâ*. Of these *sattâ* corresponds to our *sattvâ*, and *pâṇâ* and *bhûtâ* would seem to correspond to our *bhûtâ*. The Pâli commentary explains *pâṇâ ti bhûtâ bhâvinô nibbattana-vasêna bhûtâ ti vachana-matta-visêsô vêditabbô*, i.e., 'between *pâṇa* (*prâṇa*) and *bhûta* there is only a verbal difference, they mean: what lives and what will live through the principle of re-birth.'

[23] The text here adds *jaṁgamâ*. This is not only in excess of the metre, but is also a synonym of *trâsa*. I conjecture that it is a gloss, added by the copyist, to explain *trâsa* which should properly be spelt *trasa*. The latter means movable,' while *trâsa* means 'terrifying.'

[24] Here ends the spell.

Reverence be to the Buddha, reverence be to the Truth[25]! Reverence be to the Emancipated One, reverence be to the Emancipation! Reverence be to the Peaceful One, reverence be to the Peace! Reverence be to the Delivered One, reverence be to the Deliverance! The principles of evil and good which have been declared by the Brahma (*i e.*, the Buddha), to them be reverence, and may they safeguard Yaśômitra's welfare! Svâhâ![26] May they save *him* from all fears, all troubles, all temptations and allurements, all fevers, all diseases, all seizures, all poisons!

[25] Lit., 'Reverence be to the Knowing one, reverence be to the Knowledge'!

[26] *Svâhâ* in such connections practically corresponds to our 'Amen.'

THE BOWER MANUSCRIPT.

APPENDIX I TO PART VI.

ON THE NÂGAS, NÂGARÂJAS AND OTHER SUPERNATURAL BEINGS.

In order to avoid overloading the translation with footnotes, I have put together in this Appendix such information as I have been able to collect concerning the Nâgas, Nâgarâjas and other supernatural beings mentioned in the snake-charm.[1]

In the Tibetan Dictionary, called the Mahâvyutpatti, in the 157th and 158th chapters, there is given a long list of Nâgarâjas and common Nâgas. Of this work, the Asiatic Society of Bengal possesses a manuscript translation, made by Csoma de Korös; and this translation is referred to in the following notes.[2]

The following is a list of the Nâgas and Nâgarâjas in our snake-charm:

1, Dhṛitarâshṭra, 2, Nairâvaṇa, 3, Virûpâksha, 4, Kṛishṇa, 5, Gautamaka, 6, Maṇi, 7, Vâsuki, 8, Daṇḍapâda, 9, Pûrnabhadra, 10, Nanda, 11, Upananda, 12, Anavatapta, 13, Varuna, 14, Saṁhâraka, 15, Takshaka, 16, Ananta, 17, Vâsumukha, 18, Aparâjita, 19, Chhibbasuta, 20, Mahâmanasvin, 21, Manasvin, 22, Kâlaka, 23, Apalâla, 24, Bhôgavân, 25, Śrâmanêra, 26, Dadhimukha, 27, Mani, 28, Puṇdarîka, 29, Karkôṭaka, 30, Śaṅkhapâda, 31, Kambala, 32, Aśvatara, 33, Sâkêtaka, 34, Kumbhîra, 35, Sûchîlôma, 36, Ugâtima, 37, Kâla, 38, Rishika, 39, Pûraṇa, 40, Karṇaka, 41, Śakaṭamukha, 42, Kôlaka, 43, Sunanda, 44, Vatsîputra, 45, Êlapatra, 46, Lambura, 47, Pithila, 48, Muchilinda.

There are altogether 48; among them Nos. 8, 10 and 11 are expressly called Nâgas, and Nos. 6 and 22-32. Nâgarâjas; No. 47 is called a Mahânâga. The nature of the others is not specified, and probably they are not all Nâgas. The Mahâvyutpatti gives a list of 79 Nâgarâjas, and 55 common Nâgas. Among the former occur Nos. 7, 10, 11, 12, 13, 15, 23, 29, 30, 31, 32, 37, 45, altogether 13, and four others (Nos. 21, 27, 40, 44) that are uncertain. Among the latter occur No. 22, and probably Nos. 2 and 19.

No. 1, Dhṛitarâshṭra is not mentioned in the Mahâvyutpatti among any of the Nâgas, but as the first (or "king") in the list of Gandharvas (chapter 160): with this agree the Divyâvadâna (ed. Cowell and Neil), pp. 126, 148, Hardy's Manual of Buddhism, p 24, and Dr. Waddell's Buddhism of Tibet, p. 84. But in the Brahmanical Mahâbhârata and the Chinese Buddhist Vardha-varsha Sûtra (quoted by Mr. Morris in the Academy for 1891) he is stated to be a Nâgarâja.

No. 2, Nairâvaṇa is puzzling. In the Proceedings of the Asiatic Society of Bengal for 1891, p. 61, I doubtfully suggested that it might be the same as Airâvaṇa. This view was supported by Professors Bühler, Leumann and Stein, who took the initial *n* to be a connecting consonant (see Vienna Oriental Journal, Vol. V, p. 345). Such an use of *n*, however, is very unusual; in fact I do not recollect ever having met with a well-authenticated instance. Mr. Morris (in the Academy for 1891, p. 179) suggested the identity of Nairâvaṇa with Vaiśravaṇa. He pointed out, that as Dhṛitarâshṭra and Virûpâksha are respectively the regents of the

[1] See also my notes in the Indian Antiquary, Vol. X, for 1892, pp. 361-365.

[2] Another translation has been published by Dr. Waddell in the Journal of the Royal Asiatic Society, for 1894, pp. 91-102. The spelling of the names in this translation differs considerably from that in Csoma de Körös' manuscript. It differs also in the number of names. While Körös gives 79 Nâgas, Dr. Waddell has 81; the latter's No. 37 Sâgaro and No. 74 Kambalo being additional, but Kambala occurs in both lists in No. 66. Again Csoma de Körös' list gives 55 common Nâgas, while Dr. Waddell gives 56; the latter's No. 14 Suryapabah being additional.— Another long list "of about 200 snakes" occurs in the Mêgha Sûtra, published by Mr. C. Bendall in the same Journal, Vol. XII, pp. 288 ff. The list itself, however, unfortunately is omitted. Brahmanical lists of Nâgas and Nâgarâjas will be found in the Mahâbhârata, Âdiparvan, chapter XXXV, the Vâyu Purâṇa, and other works.

East and West, one expects Vaiśravana, the regent of the North, in the place of Nairâvana; while Virûḍhaka, the regent of the South, is omitted, because he was not regarded as a snake-king. Among the Buddhists, however, neither Dhṛitarâshtra nor Vaiśravana are regarded as snake-kings, but as the kings of the Gandharvas and Yakshas respectively, though Vaiśravaṇa often appears associated with the Nâgas (see Waddell's Buddhism of Tibet, p. 368). See the remarks under Nos. 1 and 2. For the identification of Nairâvana with Airâvana makes the fact that in the corresponding Pâli version in the Khandavatta Jâtaka (see Appendix II) we find Êrâpatha mentioned, which is only another form of Airâvaṇa (see below No. 45). It is true that Êlâpatra is also given in our list as No. 45; but it is quite clear that the original identity of Êrâvaṇa and Êlâpatra had been forgotten, and they were treated as two distinct and different names. In the Mahâvyutpatti both names occur, Êlâpatra as that of a Nâgarâja (No 43), and Êrâvaṇa as that of a common Nâga (No. 45). The Mahâbhârata, also, enumerates both Airâvata and Êlâpatra among its Nâgas. On the whole, the probabilities are for the identification of Nairâvana with Airâvaṇa. The initial *nai*, if not simply a clerical error, may be a peculiar local form of the akshara *ai*.

No. 3, Virûpâksha. In the Mahâvyutpatti, he is not named among the Nâgas or Nâgarâjas, nor indeed among any of the special classes of spiritual beings. The only place where he is named is in chapter 153, in the general class of "the gods inhabiting this world." Among these "gods," No. 31 is Lôkapâla, No. 32 Vaiśravaṇa, No. 33 Dhṛitarâshṭra, No. 34 Virûḍhaka, No. 35 Virûpâksha; and from among these No. 32 is again enumerated at the head of the Yakshas, No. 33 at the head of the Gandharvas, No. 34 at the head of the Kumbhâṇḍas; but No. 35 is not referred to any special class. These four, Nos. 32-35, as is well known, are considered to be the four "Guardians of the World" (*lôkapâla*). As such, "their frescoes are found in the verandah of every Lamaic temple or *gompa*; but none of them, not even Virûpâksha, is considêred a Nâga, by any Lama" (so Dr. Waddell in a private letter to me[1]; see also his Buddhism of Tibet, pp. 289, 290). But otherwise among Buddhists generally, Virûpâksha is placed at the head of the Nâgas; see Divyâvadâna, pp. 126, 184, Spence Hardy's Manual of Buddhism, p. 25, Beal's Catena of Buddhist Scriptures, p. 72, and Mr. Morris' note in the Academy for 1891. In the corresponding version of the Khandavatta Jâtaka (see Appendix II) he is also invoked at the head of the Nâgas.

Nos. 6 and 27, Maṇi. This name occurs twice; whether by mistake, I cannot say.

Nos. 10 and 11 Nanda and Upananda. From the construction of the passage, which mixes singulars and plurals, it is not quite clear, whether two Nâgarâjas or only one Nandôpananda are intended. The Vardhavarsha Sûtra (see Beal's Catena of Buddhist Scriptures, pp. 418, 419, and Bendall's translation in the Journal of the Royal Asiatic Society, Vol. XII, for 1880, p. 289) is not clearer on the point, for it speaks of a palace of the Nâgarâja Nandôpananda, and immediately afterwards, separately, of the Nâgarâjas Nanda and Upananda. Beal's Catena, p. 55, makes the Âgama Sûtra say: "of all the great creatures which exist, the two Nâgas Nanda and Upananda are the largest." But the context would rather seem to indicate that the Sûtra is speaking of a single individual Nandôpananda. In Ralston's translation of von Schiefner's Tibetan Tales, p. 236, there are also mentioned "two Nâgarâjas, Nanda and Upananda." On the other hand, the Mahâvyutpatti enumerates among the Nâgarâjas a Nanda (No. 15) as well as a Nandôpananda (No. 50), the latter clearly as a single individual; and in Spence Hardy's Manual of Buddhism, p. 313, the story is related of the conquest of a Nâgarâja Nandôpananda (a single individual) by Buddha's disciple Maudgalâyana, though in the Divyâvadâna, p. 395, the same story is referred to with a pair of Nâgarâjas, Nanda and Upananda. Similar pairs are Nos. 4 and 5, Kṛishṇa and Gautama (also Divyâvadânâ, p. 50), and Nos. 31 and 32, Kambala and Aśvatara. The latter pair is also enumerated in the Mahâvyutpatti under the single No. 65. The war of the Dêvas with the Asuras is referred to in the Kulâvaka Jâtaka (Jâtaka, Vol. X, pp. 203, 204), where, however, it is only generally stated that the Uragas or Nâgas helped to guard Sakra's residence, but no name of any particular Nâgarâja is mentioned. A fuller account of the war is quoted in Beal's Catena, pp. 52-55, from the Saddharma Prâkasa Sâsana Sûtra. Here, indeed, one Nâgarâja is specially named, Nanda, but apparently on the side of the Asuras, while, in the intention of our snake-charm, clearly the aid of Nandôpananda is on the side of the Dêvas.

No. 12, Anavatapta is the Nâgarâja of a lake from which the four rivers Ganges, Indus, Oxus and Sîtâ (or Zarafshan) are said to take their rise; see Beal's Buddhist Records of the Western World, Vol. I, pp. 11, 12, II, p. 41. It has been variously identified with the lakes Sarîk-kal, Mânasa-sarôvara, and Râvaṇa-hrâda in the Himâlayas.

No. 23, Apalâla is mentioned by Hiuen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 122, 123, 126, note 132), as the Nâga of the spring which forms the source of the Swât river in Udyâna. He was prevailed upon by Buddha to desist from annually inundating the country. After the Nâga's conversion, Buddha is said, in the Divyâvadâna, pp. 348, 385, to have proceeded to Mathurâ.

[1] In his Buddhism of Tibet, p. 84 (subsequently published), however, Dr. Waddell states Virûpâksha to be "the red guardian of the West and king of the Nâgas."

No. 25, Śrâmaṇêra is probably the Nâgarâja whose story is told by Hiuen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 63, 64). He was originally a Śrâmanêra, or Buddhist novice, but became the Nâga king of a lake on the summit of a snowy mountain in the Hindu Kush. The Mahâvyutpatti has a Śramaṇa as the 19th in the list of common Nâgas.

No. 29, Karkôṭaka is the Nâgarâja of the lake which, according to Nepalese tradition, originally occupied the site of the present Nepal valley. When the lake was drained by Mañjuśrî, by cutting a passage through the mountains, the Nâgarâja was persuaded to remain in a large tank, now called Tandâh, in which he is still worshipped. See Dr. Wright's History of Nepal, pp. 77, 79; also Hodgson's Languages, Literature and Religion of Nepal and Tibet, p. 115. The latter adds, p. 120, footnote, that "in the annals of Kashmîr he figures as conspicuously as in Nepal."

No. 33, Sâkêtaka is not found elsewhere. It might be not a name, but an epithet of No. 34 Kumbhîra, meaning 'a native of the town of Sâkêta' (= Ayôdhyâ in Oudh), and if all these names are those of sacred springs inhabited by Nâgas, we should here have the name of a spring in the centre of North India. See also No. 34. It is just possible that the name may be Sâṁkêtaka: but the apparent anusvâra is attached to the foot of the letter in the line above *sâkêtaka*, and is, in all probability, part of that letter.

No. 34, Kumbhîra is apparently mentioned by Hiuen Tsiang (see Beal's Buddhist Records of the Western World, Vol. II, p. 49) as the name of several Nâgas of pools near Benares. He is also mentioned as a Nâgarâja in the Vardha-varsha Sûtra; see Beal's Catena, p. 423, where it is stated that this "Nâga is extensively worshipped in Japan at the present time as 'Compirah,' a Sea-God."

No. 35, Sûchîlôma occurs in No. 74 of the inscriptions on the Bharaut Stûpa as the name of a Yaksha. See Indian Antiquary, Vol. XXI, p. 233.

No. 37, Kâla stood before Buddha and sang his praises just before his contest with Mâra. See Nidâna Kathâ, p. 97, in Rhys David's Buddhist Birth Stories. He is apparently mentioned as Mahâkâla in Spence Hardy's Eastern Monachism, p. 274. In the Divyâvadâna, p. 392, he is called Kâlika.

No. 45, Êlapatra, is commonly spelled Êlâpatra; e.g., in the Mahâvyutpatti. Another spelling is Êrâpata (in Skr. Airâvata) or Êrâpatha, with the conjunct *tr* simplified into *t* or *th* (as in *ētha* for *atra*). The former (with *t*) occurs in Nos. 59 and 60 of the inscriptions on the Bharaut Stûpa (see Indian Antiquary, Vol. X, p. 258 and Vol. XXI, p. 232). The other (with *th*) is the commoner one, and occurs in the Khandhavatta Jâtaka (see Appendix II). A third spelling is Êlâpana or Êrâvaṇa, of which the former is given in Beal's Catena, p. 420, from the Vardha-varsha Sûtra, while the other corresponds to the Sanskrit form Airâvaṇa. There was a Nâgarâja of this name both near Takshaśilâ and Banâras, see Beal's Buddhist Records of the Western World, Vol. I, p. LXVIII and p. 137.

No. 46. Lambura may be the Nâgarâja of the lake on the crest of the mountain of Lan-po-lu, in Udyâna, whose story is given by Hiuen Tsiang, in Beal's Buddhist Records of the Western World, Vol. I, pp. 128 ff. The Mahâvyutpatti gives *Lambuka* as the name of the 12th Nâgarâja.

No. 48. Muchilinda (or Muchalinda), the seven-headed snake, was the blind Nâga king of the Mandâkinî lake near Gayâ, who, after Buddha's enlightenment, shielded him in seven folds during a storm (Beal's Buddhist Records of the Western World, Vol. I, p. LXIII, and Vol. II, 128, p. 109, Spence Hardy's Manual of Buddhism, p. 186).

Nos. 8, 14, 17, 28, 30, 36, 38, 40–43, 47 are names of Nâgarâjas which I do not remember to have met with elsewhere. No. 30, Śankhapâda, however, may be the same as Śankhapâla, who is given, in the Mahâvyutpatti, as the first of the Nâgarâjas.

Twenty-one Grahas or Seizures are enumerated in our Manuscript: 1, Dêva, 2, Nâga, 3, Asura, 4, Maruta, 5, Garuḍa, 6, Gandharva, 7, Kinnara, 8, Mahôraga, 9, Yaksha, 10, Râkshasa, 11, Prêta, 12, Piśâcha, 13, Bhûta, 14, Kumbhâṇḍa, 15, Pûtana, 16, Kaṭapûtana, 17, Skanda, 18, Unmâda, 19, Chhâyâ, 20, Apasmâra, 21, Dustâraka. Nearly the same list is given in the Mahâvyutpatti: the nine first-mentioned, together with No. 14 Kumbhâṇḍa, constitute its entire 156th chapter of names of supernatural beings, *viz.*, 1, Dêva, 2, Nâga, 3, Yaksha, 4, Gandharva, 5, Asura, 6, Daitya (instead of our Maruta), 7, Garuḍa, 8, Kinnara, 9, Mahôraga, 10, Kumbhâṇḍa. The remainder, with the exception of Dustâraka, are mentioned in the 200th chapter on the Yidags or 'evil spirits,' in nearly the same order: Prêta, Kumbhâṇḍa (here again enumerated), Piśâcha, Bhûta, Pûtana, Kaṭapûtana, Unmâda, Skanda, Apasmâra, Chhayâ, Râkshasa. Skanda is here explained to mean an evil spirit that "makes dry or causes consumption," and Chhayâ, (spelled thus), one that "causes defilement." In the Suśruta (Uttara-tantra, chapter 27, verse 19, p. 741 in Jîvânanda's edition), however Skanda is said to be the *Grahâdhipati*, or 'Chief of the Grahas' which affect children. In the Suśruta (*ibid.*, verse 7, p. 740) and the Vangasêna (p. 910), *skanda-graha* is explained as 'convulsions' (*gâtrasya spandana-kampanam*, and *saṁrabdhaḥ kara-charaṇaiś=cha nṛityati*), etc. *Chhâyâ* is generally said to mean 'morbid appearance,' see *ante*, p. 227, note 5. This as well as *unmâda* 'mania' and *apasmâra* 'epilepsy' are treated in the Charaka and other medical books as ordinary diseases. After the Grahas the spell proceeds to mention ordinary ills or diseases.

THE BOWER MANUSCRIPT.

APPENDIX II TO PART VI.

The Khandavatta Jâtaka.

There is such a remarkable agreement of portions of this Jâtaka with the story of our Manuscript that a translation of the substance of it may be welcome for comparison. It is given in the Jâtaka book (ed. Fausböll), Vol. II, p. 144.

The commentary of the Jâtaka narrates the occasion of giving it thus:

The Master related this Jâtaka concerning a certain monk, while he was staying in Jêtavana. That monk was chopping wood at the door of the fire-house (*jantâghara-dvârê*), when he was bitten in a toe (*pâdanguliya*) by a snake which came out from a Pûti tree (*pûtirukkh-antarâ*); and he died then and there. The fact of his death became known in the whole monastery. In the religious assembly the monks began to discuss the occurrence among themselves. The Master, on entering, asked them what they were talking about; and when he was told what it was, he said to the monks: "if that monk had cultivated the friendship of the four snake-kings and their races, the snake would not have bitten him; for Buddha in a former ascetic existence cultivated the friendship of the four snake-kings and their races, and thus, so far as those snake-kings were concerned, he was not exposed to the risk of a re-birth (through being bitten to death by a snake)." He then proceeded to relate the following legend:

In the past, when Brahmadatta was king of Banâras, the Bôdhisattva was born in the family of a Kâśi Brâhman; but when he came of age, he retired from the world and made for himself a hermitage in a bend of the Ganges in the interior of the Himâlayas, where, in the company of other Rishis, he devoted himself to a life of meditation. That place was infested by snakes of various sorts, and in consequence the death of a Ṛishi was a thing of frequent occurrence. The ascetics represented this state of things to the Bôdhisattva. He advised them that they should cultivate the friendship of the four snake-kings and their races, then no snake would bite them; and for this purpose he taught them the following verses (*ślôka*):

1, *Virûpakkhêhi mê mettaṁ mettaṁ Êrâpathêhi mê* |
Chhabbyâputtêhi mê mettaṁ Kaṇhâ-Gôtamakêhi cha ||
2, *Apâdakêhi mê mettaṁ mettaṁ dipâdakêhi mê* |
chatuppadêhi mê mettaṁ mettaṁ bahuppadêhi mê ||
3, *Mâ maṁ apâdakô hiṁsi mâ maṁ hiṁsi dipâdakô* |
mâ maṁ chatuppadô hiṁsi mâ maṁ hiṁsi bahuppadô ||
4, *Sabbê sattâ sabbê pâṇâ sabbê bhûtâ cha kêvalâ* |
sabbê bhadrâṇi passantu mâ kañ-chi pâpam âgama ||

i.e., "With the race of Virûpâksha I keep friendship, and friendship with the race of Êrâpatha; with the race of Chhabbyâputta I keep friendship, and with the race of Kṛishṇa and Gôtamaka. (2) With the footless I keep friendship, and friendship with the two-footed; with the four-footed I keep friendship, and friendship with the many-footed. (3) Let not the footless harm me, nor harm me the two-footed; let not the four-footed harm me, nor harm me the many-footed. (4) All that exist, all that live, all that will live hereafter, one and all, may they experience good things, may none of them fall into sin."

Buddha explained to them that by the first verse they would establish friendship with the four Nâgarâjas and their races and by the second, with snakes and fishes, men and birds, elephants, horses, and all other quadrupeds, scorpions, centipedes and other multipedes, and thus they would become proof against being bitten or injured by any of them. The third would serve them as a request, by reason of that friendship, to be saved from all danger from those different classes of beings. The fourth would show their feeling of good will to all creatures.

He then proceeded to explain how all safety (*parittâ*) was ultimately to be ascribed to the transcendent power of the three gems, Buddha, Dharma, and Sangha, and concluded by teaching them the following hymn:

"My safety is secured, my protection is secured!
Let all creatures leave me in peace!
So I will praise the Blessed One;
I will praise all that through him are saved!"

In this manner the company of Ṛishis found protection; and thenceforward, by the virtue of the charm taught by the Bôdhisattva, the snakes left them in peace. The Bôdhisattva himself in due time went to heaven.

The incident, thus related in the commentary to the Jâtaka, is also found in the form of a Sûtra in the Chullavagga (ed. Oldenberg), p. 109, and Anguttara Nikâya (ed. Morris, in the Series of the Pâli Text Society), Part II, No. 67, p 72[1]; where it is narrated as follows:—

At one time the Blessed One was staying in Śrâvastî, in the Jêtavana garden of Anâthapiṇḍika. At that time a certain monk was bitten by a snake and died. Then a number of monks came to the Blessed One; and after saluting him and sitting down at a respectful distance, they informed him of the fatal occurrence. "Surely," Buddha replied, "that monk cannot have displayed a friendly spirit towards the four snake-kings and their races; for if he had done so, he would not have been bitten by a snake and killed." The monks enquired, who those four snake-kings were. Buddha replied that they were Virûpaksha, Êrâpatha, Chhabya-putra, and Kṛishṇa-Gôtamaka, and their respective races, and repeated that if the monk had displayed a friendly spirit towards them, he would not have been bitten and killed. "Therefore," he added, "for the sake of your own protection, security, and safety, I advise you to display a friendly spirit towards the four snake-kings and their races." He then pronounced the four verses, exactly as above quoted, *Virûpakkhêhi mê mettaṁ*, etc. adding "unlimited is the power of the Buddha, the Law, and the Congregation, while that of all creeping things is limited," and finishing with the hymn (as above): "My safety is assured," etc.

This incident is clearly the same as that related in our Manuscript. The only material difference is that in the Jâtaka book as well as in the Chullavagga and Anguttara Nikâya the monk is said to have died of the bite, before the charm was obtained from Buddha, while in our Manuscript the monk is only represented as being *in extremis*, and the charm as being given for the purpose of restoring him.

Moreover, in our Manuscript the spell is given in a very expanded form. To the first verse of the spell in the Jâtaka, Chullavagga and Anguttara correspond ten verses (1—10) in our Manuscript; to the second and third verses there, correspond five verses (11—15) here, while the fourth verse there corresponds to the sixteenth verse here.

Some portions of the spell in our Manuscript look very much like direct translations from the Pâli. Our verses 12*b*, 13, 14*a* and 16 are Sanskrit versions of verses 2, 3, 4 in the Pâli. Verse 13*a* has actually preserved, in *hiṁsi*, a fragment of the original Pâli. But the different wording of verse 16*a* would seem to show that the Sanskrit version in our Manuscript is based on a Pâli recension different from those at present known to us.

Other Pâli fragments are scattered, here and there, through the whole of our Sanskrit version; thus we have *karôhi* on fl. Ib^3 and *têhi* on fl. IIIb^6. This would seem to indicate that the Northern Buddhism possessed an original Pâli recension co-extensive with the Sanskrit recension in our Manuscript.

[1] This parallel was discovered by Dr. S. von Oldenburg; see Vienna Oriental Journal, Vol. VII, p. 271. The parallel of the Jâtaka book was discovered by Prof. G. Bühler; see *ibidem*, Vol. V, p. 110.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ××××××] ghûṭṭhâ râjayô êtarhi hṛidaya [××××××××××] itti, mitti, tili, mili, mitti, mitti,

2 [×]duṁba, tu[ṁ]ba, suvachirikasiyâ, bhinna-mêḍi, namô buddhânâṁ chikîrshâ prâpta-mûlê, iti hârâḥ lôhita-mûlê

3 [d]u[ṁ]ba, aṁba, kuṭṭhi, kunaṭṭhi,[1] naṭṭhi, (ku)nna-naṭṭhi,[1] vila-kuṁja-naṭṭhi,[2] aṭṭaka-vantâyâṁ varshatu dêvô nava mâsâ daśa mâ-[3]

4 s=êti, ili-mili, kili-mili, kêtu-mûlê, duduma, sudu-mêḍê, dalimê, saṁtu-vaṭṭê, vusaṭṭê, vusa(ṭṭê)-

5 shu sara, ê(na)-vasta-rukê, nakkali, narmmalimê, nara-khara, makhilê, iti sajjalê, tuṁba, tuṁbaṁ, anaḍê, pramâḍê, (a-)

6 ṇaṇaḍê, vasatu dêvô nav-ôdakêna, satta-khuttô sa-maṁtêṇa, nârâyaṇê, pârâya[ṇ]ê, [×××××××××

7 ×]l(i)mê, sid(dh)aṁ tu maṁtra-padâ svâhâ ॥ idaṁ tadâ tâ(syâ mah)â(m)ây(ûryâ) [×i×××××××××××××]

Second Leaf: Obverse.[3]

1 [×××

[1] The original seems here to read *naṭṭi*, but the akshara is not quite distinct (compare the same akshara in *aṭṭaka*), and the alliteration of the phrases requires *naṭṭhi*.

[2] After *mâ* there are rubbed traces of the akshara *sa*, which originally stood there, but now commences the fourth line.

[3] There are only illegible traces of the first line of the obverse, and of the first and seventh lines of the reverse.

2 × × × × × × ×] indrâgôpê si(kaya), âśanê, paśane, papa-nikalê, kapila-mittê, namô bhagavat[ô] Buddhâya, [× × × × × × ×

3 × × × × × × ×] ‖ anayâ Âna(nd)a mâhâ-mayûryâ vidyâ-râjayâ Tathâgata-bhâshitâyâ Yaśamitrasya rakshâṁ karômi [[4]guptaṁ paritraṁ

4 parigrahaṁ paripâla]naṁ śânti-svastya[ya]nam daṇḍa-parihâraṁ jvaritêna visha-dûshaṇaṁ visha-nâśanaṁ cha karômi[5], jîvatu va[× × × ×

5 × × × × × × × ×]taṁ ‖ (na) ch=âhaṁ ta[ṁ Âna]nda samanupaśyâmi, sa dêvakê lôkê sa mârakê sa brahmakê sa śramana-brahmaṇiṁ[6]-kâ[× × × × ×

6 × × × × × × × ×]surâyâṁ yasy=ânayâ mahâ-mâyûryâ vidyâ-râjâya[7] rakshâyâṁ kṛitayâṁ[8] (g)[u]p[ty]â [[4]paritrêṇa parigrahêṇa

7 paripâlanêna śânti-]s[v]astyayanêna daṇ[ḍ]a-parihârê(ṇa v)i(sha-dûshaṇ)ê[na] (v)i(sha-nâśa)[n]ê[na× × × × × × × × × × × × ×]

Second Leaf: Reverse.

1 [× ×

2 × × × × × × ×](t)[ê]na, râja-kula-madhya-gatô[9], chôra-madhya-gatên=âgn(i)-madhya-gat[ê], udaka-madhya-(gat)[ê]na [p]r[× × × × × × × ×

3 × × × × × × × ×](m)adhya-gatê vivâda-madh[y]a-gatêna, ahi-dashṭakêna, visha-pîtakêna, sarvva-bhaya-sannipâtê cha, manasi karttavya [× × × ×

4 × × × × × × × ×]ka-sannipâti(kê)[shu] chatur-uttarêshu cha chaturushu vyâdhi-śatêshv=anyatar-ânyatarêṇa vyâdhinâ spṛishṭa[k]ê[shu

5 × × × × × × ×]vârtsam[10]=utpannâsu, tat-kasmâd[11]=dhêtô, vat-ârhô hy=Ananda daṇḍêna muchishyatê, daṇḍ-ârhaḥ prahârêṇa, prahâr-ârhaḥ (a)[× × ×

6 × × × × ârha]ḥ paribhâshayâ, paribhâshaṇ-ârhaḥ rômarhêna êvam=êva muchchishyati, sarvva-vyâdhi-viniv(ṛi)t(t)iś=ch=âsya (bhavi)[shyati × × × ×

7 ×]

[4] Supplied from the analogous passage in Part VI, 1b². See *ante*, p. 222.

[5] The words *cha karômi* are defaced; whether intentionally or by accident does not appear.

[6] Perhaps read *brâhmana*.

[7] Read *râjayâ*. For the same misspelling, see *ante*, Part VI, 1b², note 7 on p. 222.

[8] Read *kṛitâyâṁ*.

[9] Read *gatê*.

[10] Probably read *vartsam*.

[11] Read *yat-kasmâd*.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

B.—TRANSLATION.[1]

First Leaf: Reverse.

(Lines 1—7.) . . . . (drums) are sounded[2] in rows; now heart . . . . itti, mitti, tili, mili, mitti, mitti, (2) dumba, tumba, [3]suvachirikasiyâ, bhinna-mêḍi. Salutation to the Buddhas! There is the desire to act, when the root (or occasion) is obtained, and so on, pearl-necklaces on the red root (or source of the blood.) (3) Dumba, amba, kuṭṭhi, kunaṭṭhi, naṭṭhi, kunna-naṭṭhi, vila-kuñja-naṭṭhi. On the turreted (habitation) may the Dêva rain for nine months, for ten months! (4) Ili-mili, kili-mili, at the foot of the flag, duduma, on sudu-mêḍa, dalima, santu-vaṭṭa, vusaṭṭa, vusaṭṭa, (5) on (the land) rich in antelopes and goats, nakkali, free from impurities,[4] man and ass, makhila, and so on, (furnished) with good water, tumba, tumbam, anaḍa, pramâḍa, (6) aṇaṇaḍa, may the Dêva vouchsafe[5] fresh water (*i.e.*, rain), seven-fold,[6] on every side,[7] *so that the land may be* abounding with water, *overflowing* from end to end[8] . . . .

[1] Owing to the mutilated state of the Manuscript, and the obscurity of the text, the translation must be understood to be quite tentative. On the identity of the text, see below note 9.

[2] I read *ghuṭṭhâ*.

[3] With reference to the following portion of the text, I may refer to my remarks in note 14, on page 228.

[4] I suggest to read *nirmmalinê* for *narmmalimê*.

[5] I propose to read *vassatu* (Skr. *varshatu*) 'may he rain'; but *vasatu* 'may he abide' would practically yield the same sense: 'may God abide with fresh water on the land.' *Nava* in *nav-ôdakêna* might possibly mean 'nine,' *i.e.*, 'nine-fold'; and 'nine-fold, seven-fold' might correspond to 'nine months, ten months' in the preceding sentence.

[6] *Satta-khuttô* I take to be the same as *satta-khattô*, Skr. *sapta-kṛitvas* 'seven-fold.'

[7] *Samaṁtêna* I take to be Skr. *samantêna*; but it might also stand for Skr. *sa-mantrêna*, agreeing with *nav-ôdakêna*, and mean 'produced through this charm.'

[8] *Nârâyanê pârâyaṇê* is an alliterative phrase which I cannot reproduce in translation. The traditional etymological meaning of *nâr-âyana* is 'that whose place of abode is water'; hence it is an epithet of Vishṇu, and a term for the banks of the Ganges which are periodically flooded by it. *Pâr-âyaṇa*, lit. 'going or abiding from end to end.'

. . . . (7) . . . May the words of this charm be effective! Svâhâ! They are as follows, *the words* of this Great Mâyûrî (charm) . . . .

Second Leaf: Obverse.

(Lines 1-7) . . . . (2) . . . . on the cochineal insect, the sikaya (?), the *tree* Terminalia tomentosa, a noose, deliverance from sin, the friend of Kapila. Salutation to the blessed Buddha . . . . (3) . . . . . Oh Ananda! with this great Mâyûrî *charm, which is* the queen of the magic art *and which was* revealed by the Tathâgata, I shall effect the safety of Yaśamitra, his security, defence, (4) salvation, protection, relief and recovery, and preservation from danger, in case he is afflicted with fever; also I shall effect the counteraction of any poison, and the destruction of any poison. May he live . . . . (5) . . . . Nor do I, oh Ânanda, clearly see him: *whether* he is in the world of Dêvas *or* of the Mârakas, *or* of the Brahmas, *or* of the Śramanas and Brâhmaṇas . . . . (6) . . . . whose security having been effected by this great Mâyûrî spell *which is* the queen of the magic art, *he is furnished* with security, defence, salvation, (7) protection, relief and recovery, preservation from danger, counteraction of any poison, destruction of any poison . . . .

Second Leaf: Reverse.

(Lines 1-7.) . . . . (2) . . . . *whether* he be fallen in the midst of princes, *or* in the midst of robbers, *or* in the midst of fire, *or* in the midst of water, *or* . . . ., (3) *or* in the midst of . . . . , *or* in the midst of disputes, *or whether* he be bitten by a snake, *or* have drunk any poison, *or* be exposed to all *kinds of* danger at once, he must bear in mind (this spell); (4) *also* in the case of any of the four hundred and four *kinds of* diseases due to (the three humours severally) or jointly, or if he be touched by any other disease of any other kind, (5) *or* if he be afflicted by swelling of the gums . . . . whatsoever the cause *of his affliction* may be, one who is liable to vata (?), oh Ânanda, will be released from punishment, one who is liable to punishment, from the infliction of blows, one who is liable to the infliction of blows, from . . . ., (6) one who is liable to . . . . , from censure, one who is liable to censure, from rômarha (?)[9] Even so *shall it be;* he will be released; and his delivery from all

[9] This passage apparently recites a climax of deliverances. At first sight the construction suggests itself *daṇḍêna muchchishyatê daṇḍârhaḥ*, 'he who is liable to punishment is released from punishment,' and so forth. But in my translation I have followed the construction as indicated by the interpunctuation in the original text, and by the fact that the series commences and closes with the single terms *vâtârhô* and *rômarhêṇa* respectively. Neither of these two terms, however, are intelligible to me. Possibly they are misspelled. *Rôma-ghnêna* 'destruction of the hair' has been suggested to me by a Pandit as an emendation, the total shaving of the hair of the head being a well-known kind of punishment. I would suggest the reading *rôma-hârêna* 'deprivation of hair.'—I may note that this passage is almost identical with a passage in Part VII of the Weber Manuscripts, quoted by me in the Journal of the Asiatic Society of Bengal, Vol. LXII, p. 31, which runs as follows · [. . .] *daṇḍêṇa parimuchchishyati, daṇḍârhah prahârêna parimuchchishyati, [prahârârhah parimuchchishyati] paribhâshêṇa, pari bhâshârhô lôma[-hârêna]*. Unfortunately the first word

THE BOWER MANUSCRIPT.

Part III.—Leaf I.

Plate XXXV.

Obverse.

1. □□□□□□□□□नकदन्तीकरवीरगुंजलांगलकी हस्ततीसुवर्षपुष्पीपीलुर्विश्लाह्नयनह्विका कास□□□□□□□□□□□□□□□□□□
2. □□□□र्पामिकै:सुपिष्टैर्ह्यात्क्षीराकैंकुडवञ्च एतैद्रव्यैर्मिश्रंतैलप्रस्थंचतुर्गुणेतोये मू□□□□□□□□□□□□□□□□
3. □□सुदद्रुकिटिभैकुष्ठैष्वथक सिमालासु नाडीव्रणदुष्टव्रणविषदूषितगण्डमालासु ⊙□□□□□□□□□□□□□□□□□
4. स्वच एरण्डकुष्ठपाठाविदङ्गसु□□□ निर्गुण्डी श्रीवेष्टककंपिल्लकसुरदारुमनश्शिलाविशाल□□□□□□□□□□□□□□
5. च्छादुमात्रैव अर्धांचभागमात्रै:सिद्धं तैलंनिहंतिअर्शांसिअग्निर्व्याश्लवंवाचारंवाशोषयेतैल□□□□□□□□□□□□□□
6. व्रणा:संति दद्रुंश्चित्रंपामांविचर्चिकांमण्डलानिसिध्मानि योनीभगन्दराणि चविनाशयेद्रु□□तैलम् ॥ ⊙ ॥ □□□□□
7. ल्वाथ्यभल्लातकशतत्रयम् पादशेषे जलेतस्मिन्□□□□□□□□

Reverse.

1. विषामतिविषाश्चैवपेथ्याणिपलस:□पत् □□□□
2. पिवेत्तैलंमात्रयाश्रत्युपेतया तस्मि ञ्जीर्णेतुआहारसुपपत्थ्यासमाचरेत् अ□□□□□□
3. हीरोबुद्ध:क्लेशगणा निव माणिभद्रेणदत्तोयंयोगएषसुमूर्धवैकारुण्यादार्द्रचित्तेनभिक्षवेकुष्ठ□□□□□□□□□□□□
4. विशीर्णांगुलिनासिका: एतेनसुप्र□र्जा तोग्रहसुतइवोडुराट् ⊙ चायमाणांविशालांचक□□□□□□□□□□□□□□□□□
5. □गैलश्वसमांशिका: नह्निकाक□सि युक्तान्सूक्ष्मचूर्णानिकारयेत् खदिरासनसाराणांकुड□□□□□□□□□□□□□□□□□
6. □□□□□येत् पिवेत्कर्षेणसंसृज्यचूर्णस्याद्याश्वभोजनम् जीर्णेसर्पिर्विमिश्रेणसुद्गसूपेनषष्टि□□□□□□□□□□□□□
7. □□□□□□न्दियस्वयोगा भयोगेनतुवाह्यमानाश्रेष्ठाभितप्तास्तुरगायथैवेति ⊙ अय:पलार्धंत्रिफ□□□□□□□□□□□□□□□□

THE BOWER MANUSCRIPT.

Part III.—Leaf 2.

Plate XXXVI.

Obverse.

1. विडङ्गसरखदिरस्यचार्धोत्समावडगेनच□□□□□□□□□□□□□□
2. ऋतुस्थितंद्वेकलशेविशोष्यसर्प्पिर्म्मधुभ्यांस्थविरोलिह्त□□□□वग्रव □□□□□□□□□□□□□
3. ह्यमान:श्वासाभिभूतश्चपलाग्रहस्त:प्रशोषंदंतोविकलेन्द्रियोपि जी □□□□□□□□□□□□□□
4. युक्तोभिरतस्वधर्म्मेसर्पि:पयोभ्यांह्नित मन्नमश्नंस्ताकस्यसौरूप्य □□□□□□□□□□□□□□□
5. ह्नोरसाशनोसुन्नरसाश□□□□□ गात्रावयवोपिकुष्ठोकुष्ठं □□□□□□□□□□□□□□□□
6. ठानांतिजोवत्यास्त थैवचपिप्पलीनाञ्च मूलस्यभागान्सुर्याचतुष्पलान् □□□□□□□□□□□□□□□□□
7. f□ताया: प्रवाडानांमालतीकरवीरयो: त्वक्षसप्तपलाशस्यतथाशाकोट क□□□□□□□□□□□□□□□
8. □□वयेत् अम्नीना चैवयुक्तेन सम्यक्कुर्व्वीतसाधनम् चतुर्भागा वशिष्टंतुश्रथैनमथ तारय□□□□□□□□□□□□□□□□

Reverse.

1. □□म् भवेदतिविषायास्तुतुल्याकटुकरोहिणी पिप्पलीनाञ्चकुडवंविडंगानांतथैवचकुटजस्यच□□□□□□□□□□□□□□
2. □□वयोथात्रदद्याद्द्वेपलेश्रृते क्षारस्ययावशूकस्यस्वर्ज्जिकायास्तथैवच अनेनचक□□□□□□□□□□□□
3. क्षाराभ्यांलवणाभ्या श्चपचेद्द्वैद्योघ्रताढकम् कल्पोंजीर्स्रेतुपातव्योविष्ट बै□□□□□□□□□□□□□□
4. सर्व्वेशाम्यंतेदेह्निनाम् □□पित्ता अयान्व्याधोन्गुल्मांस्वैषप्रृथग्वि □□□□□□□□□□□□□□□□□□
5. स्निग्धंभुंजीतचात्यर्थंखादेश्चां□□□वरम् अत्यग्निप्रतिघातार्थंकांच □□□□□□□□□□□□
6. न्व्याधोन्निह्नन्यात्परिकोर्त्तितान् एतदग्निघ्रतंनामआत्रेयविह्नितंपुरेति ⊙ □□□□□□□□□□□□□□□□
7. यम् गन्धर्व्वस्यचमूलानिमूलंसमाचरस्यच अग्नि मन्यस्यविल्वस्यश्वदंष्ट्रा □□□□□□□□□□□□□□
8. जलद्रोणेविपा चयेत् शतावरीरसप्रु□रप्रसु□□□□□□□ □□□□□□□□□□□□□□

Part III.—Leaf 3.

Plate XXXVII.

Obverse.

1. □□□□□□□□□□संशैलेयकं वचाम् चन्दनंतगरंकुष्ठमेलामंशुमतीमपि एतेषांकर्षिकाभागांस्तस्मिंस्तैलेविपचयत्
2. □□□□□□□□स्यस्रगुणवीर्यमतपरम् पङ्गूनांवडवानाञ्चकु ञानांवामनैःसह शमासेनचभग्नानांभग्नास्थीनांतथैवचवातगु
3. □□□□□□पश्वसंशूलैश्वदारुणैः कासैः श्वा सैःप्लिहैगु ल्मै र्जलोदरभगन्द रैः कामलापाण्डुरोगैश्चक्षयक्षीणक्षतभ्रमैः
4. □□□क्षीयतेयस्यगतिर्यस्यचदुर्ब्बला क्षीणेन्द्रियाश्चयेकेचिज्जराजर्ज्जरिताश्चये ऊर्ध्वःशृण्वं न्ति ये केचिद्येचलक्ष्माभव
5. न्त्यपि मन्दमेधाश्चयेलोकेश्रुतंये षांचनश्यति सविनायकानरायेचनारीणामपि याश्चयेवातिकाद्यष्णायेषा
6. मन्त्रद्वित्रिश्वदारुणा नारीणांचैवयावन्ध्याकाकवन्ध्याचयाभवेत् स्थितात्तंवाचयानारीतथानष्टात्तंवाचया गर्भंनलभतेयाचभग्नगर्भाचया
7. भवेत् योनीशूलेनयावन्ध्यातथैवचप रिस्रवा दद्रूकिटिभकुष्ठानिमण्डलानिविचर्च्चिका यावन्तःश्लेष्मिकारोगा वातिकाःपैत्तिकाश्चये
8. पुतिकंच सुखं यस्य सुखे दुष्टव्रणाश्चये सर्व्वेषामेव रोगाणामेतदाङ्ग्ः प्रसाधनम् नस्यं पानमथाभ्यंगस्त्वनुवासनमेववा ले□□□

Reverse.

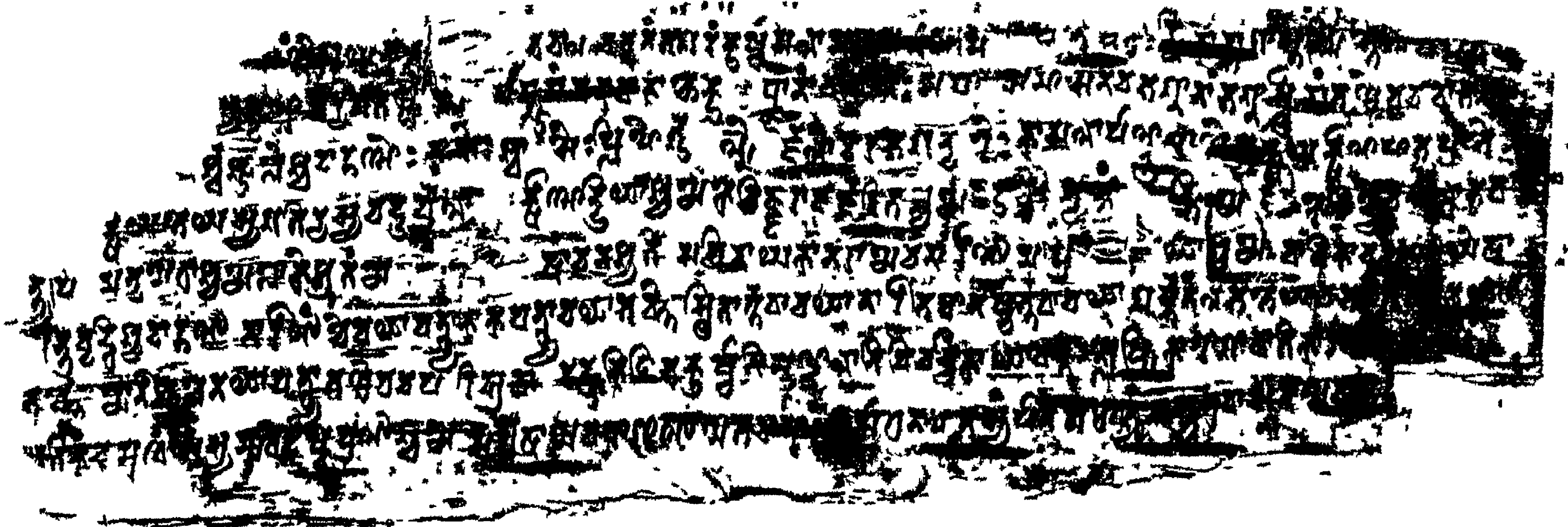
1. प्रयोक्तव्यमायुर्वृद्धिकरंनृणाम् सद्धार्थंनामनाम्नातुना□□णविनमंतम् ॥ वरुणकषाकंच्छागलमथितेनसिद्धगोधूमाद्यभुंजीत ⊙ ॥ □□□□
2. मूलानिमरिचानिसितानिच गवांमूत्रेणपिष्टानिश्वित्रस्योद्वर्त्तनंपरम् ⊙ गुग्गुलुमरिचविडंगैःसर्ष्षपकासीस मुस्तसर्जरसैःश्रीवेष्टकाल□□□□
3. शिलातुल्यकंपिष्टैः उभयहरिद्रासहितैस्तैलविमिश्रैःस्थितैर्हिनकराग्नौएभिर्लिप्तंकुष्ठंव्रणाश्चदुष्टाःसमंयांति ⊙ दंतीत्रिवृद्विडंगानांप्रत्येकपल
4. पञ्चकम् मुस्तापलानित्रीणिस्युर्हरीतक्याःपलंभवेत् काकोदुम्बरिकामूलपलद्वितयमेवच सुधाक्षीरेणवध्नीयादष्टौदशचमोदकान् दशमेदश
5. मेदिवसेप्राश्नीयादेकमोदकम् जीर्णे चापिपिवेन्म ण्डंद्वितीयेचविलेपिकाम् पञ्चरात्रे णका मासंसर्व्वंकुष्ठविनाथनाः ⊙ ॥
6. □□प्रसिद्धामोदकाः ⊙ ॥ धात्र्यक्षपथ्यास विडंगवह्निराष्कराबल्गुजभृंगलोहैः क्रमप्र वृ द्धैस्तिल तैलमम्नैःसर्व्वा
7. □□□□□□□तिलेहात् ॥ अकाकोलीनेपि उद्वर्त्तयेत् ॥ करवीरकेन्द्रवारुणि लांगलमूलाः समाः सगुग्गुलुकाःगृहधूमाधांशयुतायुक्तावस्ता
8. □□□□□□□□प्रमाणगुडिकाःक्त्वाशुष्काभगन्दरेविहृतेप्रतिदिन मनुतद्दिश तःप्रनश्यतिभगन्दरंनचिरात् ॥ ⊙ ॥ पुनर्न्नवगुडूचिनागरम अथेष्टका
9. □□□□□□□वटपत्रनाडपिड्की स्त्रवेदेहिनाम् भगन्दरविनाशनंविमलतोयपिष्टं विदुःवदन्तिभिषजोत्तमैःसततमेवनिर्धारितम् ⊙

The Bower Manuscript.

Plate XXXVII

Part III Leaf 3

Obverse.



Part III.—Leaf 4.

Obverse.

1. ~~~~तालीसंमरिचंचव्यंपलार्धीनानिनाग रान् अध्यर्द्धंपिप्पली
2. मूलात्पिप्पल्याश्चपलंपलम् कर्षःस्यान्नाग पुष्पस्यतुटिकार्ष्याधंमेवच
3. □□□□□□□□□□र्घंत्रिगुणितोगुडः अतोऽक्षमात्रागुडिकामद्ययूषपयोरसैः पी तांभसाभक्षितावासर्व्वान्हन्या हृदी
4. □□□पपनात्ययच्छर्द्दिंप्रमेहविषमज्वरान् गुल्मपार्श्वरुजाशोथकृत्याण्डुग्रह घीगदान् कासहिक्का रुचिश्वास
5. □प्मतीसारकामलानुमन्दाग्नितांमूत्रक्ष च्छंहन्याच्छोथश्वसाश्मग्मृएत देवभ वेचर्षंसिताचूर्णंचतुर्गुणमृसर्पिस्तेषुविकारेषुवि
6. शेषेणाम्हतोपमम् सैववागुडिकाप थ्यापलत्रयविशेषिता शोथार्षोग्रह णीपाण्डुरोगशूलापहाधिकम्⊙
7 ⊚ तद्यथाश्वेतेश्वेतस्याधिपत्येश्रतस्याधिकरणेस्वाहा

Part IV.—Leaf I.

Reverse.

1. ⊚ नमोनन्दिरुद्रेश्वराय-नमोआचार्येभ्यः नमोईश्वराय-नमोमाणिभद्राय [नमस्सर्व्वयचे]□
2. नमःसर्व्वदेवेभ्यः शिवायनमः षष्ठीयेनमः प्रजापतयेनमः रुद्रायनमः नमोवैश्रवणाय नमोमरुतानां नमः प्रास
3. कापतन्तुह्रमस्याथप्रकारणाह्लिलिन्कुम्भकारि मातङ्गयुक्तापतन्तुयत्सत्यंसर्व्वसिद्धानांयत्सत्यं सर्व्ववादीनांतेनसत्येनसत्यसमयेन नष्टं विनष्टं
4. □□वृमेलाभालाभंजयाजयंशिवानुदर्शयस्वा सत्यनारायणेचैवदेवतेऋषीषुचैवसत्यंमन्त्रंहतिस्स त्यंसमच्चापतन्तुस्वाहासत्यंचैवतुद्रष्टव्यंनि
5. □□□□□□□□□□□मन्त्रौषधीनांचनिमित्तवलममन्तरम् मृषतायांदेवतंविष्णुनविकायांचपट्याचट॥ ७॥ ५५५नमःपुरुषसिंहस्यप्रसन्नस्तेजनार्द्दनः
6. निहताश्चवसर्व्वेयदिपसेकंमृनवि क्षी ꣲꣲꣲ नतेशोकोनवायासोनीचोच्चं नचतेभयः

The Bower Manuscript.

Part IV.—Leaf 2.

Obverse.

1. □□□□□□□□□□□□□□□प्ससिपहृवन्ध:॥२२२ सर्व्वकामसमृद्धेपिसुखंजनिरुपद्रवंउत्पन्नेतेतंचैवदेवंश्रमयतेभयम्कालविद्धि:॥ ~~~परिक्षीयतेतेवुद्धि:

2. □□□□□□□□□□आर:भखिन्तितीयस्तेनिष्फलसभविष्यति॥ग्रापट:४४२व्याधिभिर्मोच्यसेक्षिप्रंसुखंवाप्राप्स्यसेतथानात्युच्चंनातिनीचंचफलमासादयिष्यसि॥द्वितीय ग्रापट॥

3. □२४ आयसोदृश्यतेघोरो येभ्यश्चतवविग्रहः निष्फलंदृश्यतेकार्यं पृच्छसेयस्यकारणा—॥ तृतीयग्रापट:॥ २४४ समागमंचिन्तयसेकल्याणिनचयुज्यते

4. नतेश्ररोरसन्तापो भोगांचैवोपलप्स्यसि।२४२ सर्व्वार्थसिद्धिसंपदकामभोग:समान्वित:अचिरेणैवकालेनभविष्यतिसनित्यात्द्वितीयामाली॥२२४अयंसपु ण्योलभसे

5. ह्यानन्द: प्रीतिवर्द्धन: अत्वरात्सुमहानर्थोत्वरितोवैनलप्स्यसि-॥४२२अयंत्वयामहानर्थश्चिन्तितोर्थस्ततोत्तम:प्रवासंक्षेमगमनंवान्धवैश्वसमागम:वहुल:२२४

6. दीर्घमायुर्महानर्थ:प्राप्स्यसेनयसुत्तमधनधान्यंकरिष्यंचभोगानविचप्राप्स्यसिद्वितीयोवहुल:४२२दृश्यतेआगमयस्त्वयासुपरिनिश्चित:आत्मानंचैवार्थश्चततोगृह्याग मिष्यसि

7. तृतीयोवहुल:२४२वहुलंदृश्यतेकार्यंवहुपुत्रत्वतांचतेप्रतीच्छशुभमात्मानंसर्व्वमेवतदवाप्स्यसिचतुर्थोवहुल:४२२वहुलोविजयस्तुभ्यंतुष्टामित्रगणाश्चतेस्पृहेसतिपरस्तभ्य

Reverse.

1. नपरास्पृहयिष्यसि-पञ्चमोवहुल:२४२स्नेहागमस्यतेचिन्तासंसिद्धेश्चपरातवअन्योन्याभिहृताप्रीति-किमागमिष्यतिगम्यताकूट:४~४राजतोविग्रहोस्तीतिधर्म्मोस्या तिपरिचय

2. लब्धंचैवफलतस्माधर्म्ममेवचरिष्यसि-द्वितीयोकूट:~४४चलाचलमिदंस्थानंनसुखंप्रीतिवर्द्धनंविप्रमोक्षसिदेवेतिगृहीतोपिनसंशय:तृतीय:कूट:४४~अस्तिक्षेमंभयं नास्ति

3. विजयोप्यत्रदृश्यतेभोक्ष्यसेकामचांगाश्चकुतश्चिन्नास्तितेभयम् भद्रा-४२~ परिक्षीणाह्यनर्थास्तेसुतास्ते सर्व्वंकिल्विषाविजेष्यसि स्वरूपंसर्व्वोलाभस्तेससुपस्थित:

4. द्वितीयाभद्रा-२~४ मनसाचिन्तिताचिन्ताह्वि पदस्यतुकारणाकिञ्चित्कालसुदीर्घ स्व ततोहृस्तसुपैष्यति - तृतीयाभद्रा-॥ ~४२

5. □ि□□स्यसिकन्यांवै

The Bower Manuscript.

Obverse.

The Bower Manuscript.

Part IV.—Leaf 3.

Obverse.

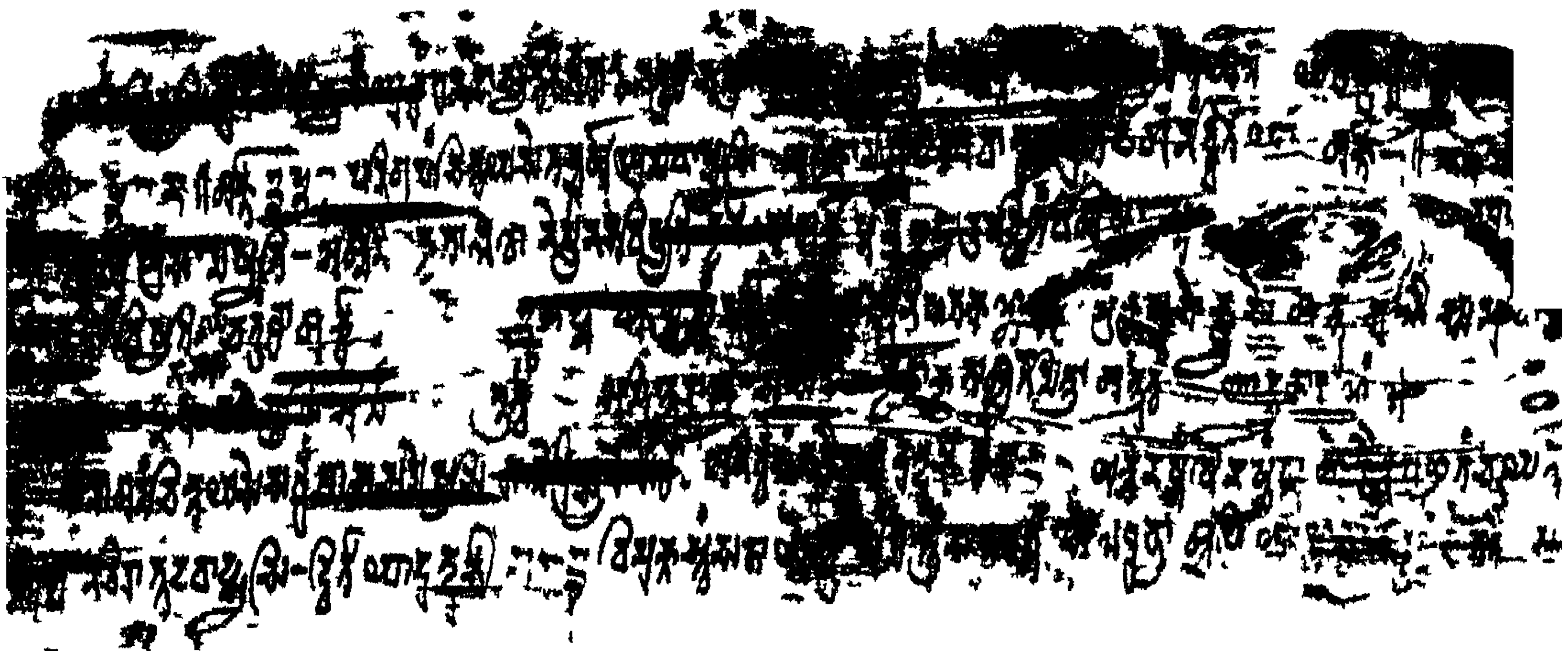
1. □चचनुनयिष्यसिप्रीतिसौभाग्यसंयुक्तांधनंदास्यन्तिदेवता: चतुर्था भद्रा२४~वृत्तिश्चनाचयस्सर्व्वो देवतेभ्योनतेभयम् यथाकुर्व्वंसिकुर्व्वाणो
2. □□□□□वाप्स्यसि-४~२॥शक्ती२४~परिग्रहंचिन्तयसेतच्चशीघ्रमवाप्स्यसि-अर्थंकामप्रदातारंवाप्स्यंप्रीतिदर्शनंद्वितीया शक्ती-॥ ~२४
3. □□गमचिन्तयसेतच्चशीघ्रंसमेष्यति-अश्मीनैं□क्षतालेखानेथानभविष्यतितृतीयाशक्ती४~२उपस्थितंविशिष्टस्ते तथालाभश्च
4. दृश्यतेकुटुंवेचातुलवृद्धिर्भविष्यति या चतुर्थाशक्ती न संश २~४ एकच्छत्रांमहींकृत्स्नांराजानिहतकण्टक: आक्रम्यभोक्ष्यसे शत्रुं गणैस्समुदितस्सदा ≠
5. पञ्चमीशक्ति- ~४२नचेच्छसिसुमि त्रत्वं सुमित्रैराप्स्यसेसदा-कृताकृतास्वतेमित्रा शत्रुत्वं यान्त्यकारणं≠
6. षष्ठीशक्ति४२~समागमंचिन्तयसेसर्व्वथासमेष्यसि कालेप्राप्स्यसेसोर्थं: अनिर्व्विदं तथैवच दुन्दुभो २२~ यत्तेनष्टंविनष्टंवा चोरैरपहृतंचयत्
7. धनहस्तगतंवापि नचिरात्तदवाप्स्यसि-द्वितीयादुन्दुभी २~२ विमुक्तस्त्वंसहायैस्तु सुमित्रैसहवर्त्तसेलब्ध्वाचप्रियाद्यर्थाविरुद्धंदेवतै स्सहा ॥

Reverse.

1. □□यदुन्दुभी~२२परितोष:शरीरस्यदृश्यतेतवसाम्प्रतम्देवतानांचपूजाया:निवृत्तिरुपलभ्यते-चतुर्थीदुन्दुभी-२२~अस्तिकलहंघोरं
2. शत्रुभिस्सहदृश्यतेनतत्त्वलप्स्यसेक्लेशंप्रत्यर्थिंचविजेष्यसि-पंचमीदुन्दुभी-॥ २~२ उत्तमोदृश्यतेलाभ: पुत्रजन्मंतथैवच-ईप्सितांश्चैवकामां
3. प्राप्स्यसेनात्रसंशय: षष्ठीदुन्दुभी ~२२ परिभ्रमतिबुद्धिस्ते स्थानंचैवचलाचलं मासमात्रमुदीक्षस्वतत: सुखमवाप्स्यसि
4. प्रथमोवृष:४४२यत्तवास्तिगृहेकिञ्चिगावोधा न्यंधनंतथाविवृध्यस्त्वंद्विजातिभ्य:वृद्धिस्तेसमुपस्थिता—
5. □□□□□ष: २४४ समागमंचिन्तयसेदूरस्थचैवतेप्रिय:सम्बन्धंसर्व्वकामेषुनचिरेणसमेष्यति तृतीयो वृष:
6. □□□□□स्थानंप्रप्स्यसेघोरंपुनस्थानंनप्राप्स्यसि भविष्यतिफलंचैवनिवृत्तिश्चभविष्यति-प्रथमाप्रेष्या-

The Bower Manuscript.

Obverse



THE BOWER MANUSCRIPT.

Part IV.—Leaf 4.

Obverse.

1. □□□□□□□□□सवावाविद्यांवायदियाचसेग्टहैवनिरतस्तिष्ठ स   र्व्वैर्हितवनिष्फलंद्वितीयाप्रेष्था-॥ ५ यस्त्वयाचिन्तितोह्यर्थं:

2. □□□□□□□तद्दिनपूरयतितत्कर्म्मयस्यपृच्छसिकारणे-तृतीयाप्रेष्था-५ यत्वयाचिन्तितावाचातदर्थंस्यतुकारणा[च]विष्यत्यर्थंलभस्ते

3. □□णाय्वसंशय: प्रथमा विटी-ये सातत्वंत्वनिरायास: कर्म्मंण्यस्यापिणोर्वितेनत्वंप्राप्स्यसेदुःक्वंप्रत्यर्थिभिश्चविजेष्यसि-द्वितीया विटी-

4. ये नयुज्यसे   फला   र्थैन निर्व्वेदेनचयुज्यसे अन्यघत्वरितोगच्छलप्स्यसेसुखसुत्त   मम्-

5. तृतीयाविटो ये दृश्यतेते अभिप्रायोद्विपद□□कारणासमेष्यतितेतत्वेन मरतस्यवचोयथा - प्रथमकर्णं ५ संपूज्य

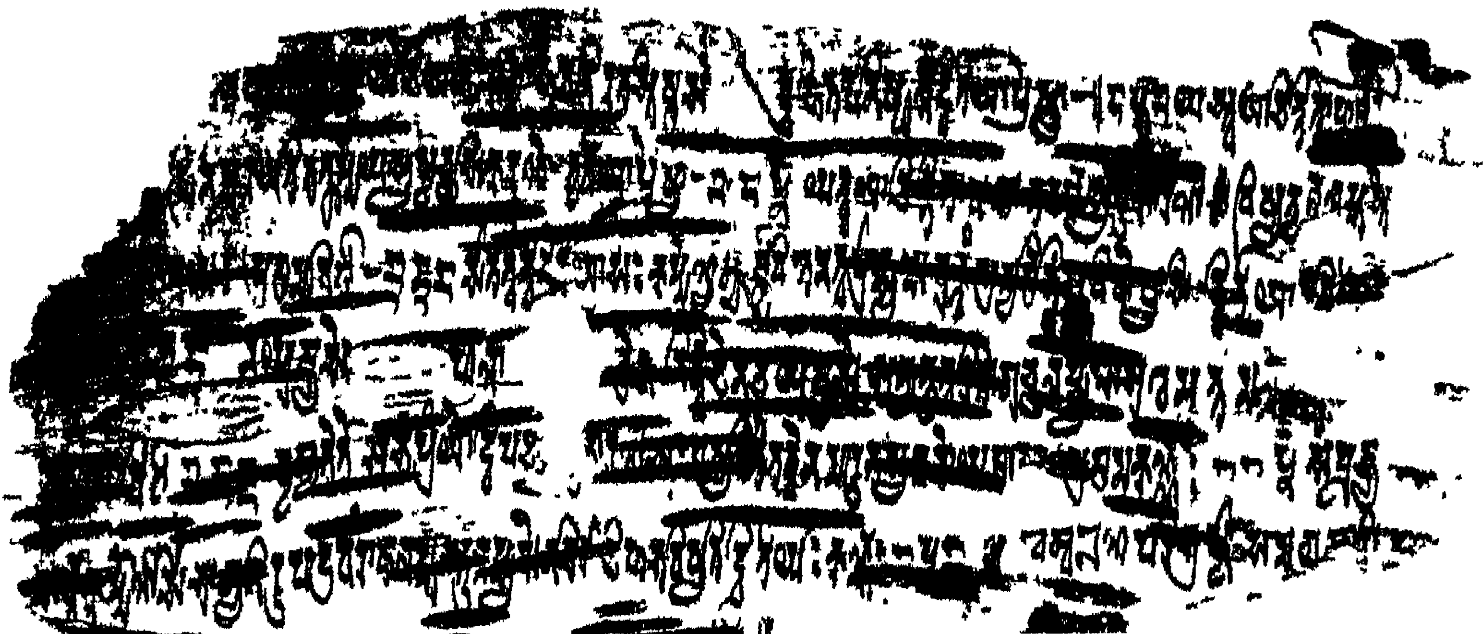
6. सर्व्वंकर्म्माणिसौभाग्यनिरुपद्रवंराजलभस्तुलप्स्यसेनचिरादिह्वभविष्यतिद्वितीय:कर्णं: ५ वैश्वर्यैणपरिभ्रष्टा समग्रस्यापि□

7. सि च

Part IV Leaf 4

The Bower Manuscript.

Obverse.



Part IV.—Leaf 5.

Obverse.

1. □□□□□□□□□□□ꣿ□□□□□ꣿद्वितीयःकर्णः ꣿ⁀□ अज्ञानगमनंचिन्तादुःखेनचसमागमःसावशेषेणकार्येण
2. □□□□नसंशयःप्रथमासञा-ꣿꣿꣿ विजेष्यसिशत्रूंसर्वांप्रत्यर्थीव लवांश्चते लप्स्यसेप्रथमंस्थानं पश्चाच्छोकमवाप्स्यसि-
3. द्वितीयासजा-ꣿꣿꣿ नचजानीषिकार्याणि पश्चात्तपेनयु ज्यसे भविष्यतिचतेलाभस्तसुखस्तव देवता-द्वितीयासजा-
4. ꣿꣿꣿ शरीरेतवसन्देह समतीतोदुरास दः देवतानांप्रसादेनप्रागुरुत्वंतवकेवलम् प्रथमःकाण ꣿꣿ⁀ प्रागुणन्तेशरीरस्य
5. लाभश्चार्थश्चप्राप्तयेउपस्थितंचते कल्याणंमरुतस्तवचोयथा-द्वितीयःकाणःतन्त्रꣿꣿ⁀ आरोग्यंपुलांभंचप्रेष्यसेनात्रसंशयः लप्स्यसेसर्वथाभद्रं
6. भोगांश्चविपुलांतथातृतीयःकाणतन्त्रः ⁀ꣿꣿ मिथ्यावदसियत्किञ्चिमिच्चांद्विषसिनित्यदादेवतानां प्रसादाद्दा तिष्ठतवश्रेयोभविष्यति-

Reverse.

1. प्रथमश्चुचुणः ꣿ⁀⁀ भोगानांविप्रयोगस्तेनचिरेणैवदृश्यते अन्यंसंप्राप्स्यसेस्थानंमाविषादंकरिष्यसि-द्वितीयश्चुचुणः ⁀ꣿ⁀ अर्थसिद्धिद्वयचैव
2. कुलस्थानंतथैवच प्राप्स्यसेसर्वंकामांश्च मरुतस्तवचोयथा-तृतीयश्चुचुणः ⁀⁀ꣿ विप्रमुक्तस्त्वमर्थेभ्योमित्रैश्च सुहृदेवच उत्थानंचिन्तयानस्य
3. उद्विग्नइवदृश्यते - प्रथमापाश्वी-ꣿꣿ⁀ चलाच□□दंस्थानंदृश्यंतेसमाकुलंनचनारभसेकार्यंदुःखेनचविसुच्यसे—द्वितीया पश्वी— ⁀ꣿꣿ
4. दिशः सर्वा समाक्रान्ता कालधर्मंकुरुष्वतो सुखंतेनकार्यंन्तेतेनतेसुकदाचनः[तृतीया पश्वी]-ꣿ⁀ꣿ पशुवन्धाश्चयत्रांवैविविधान्यत्रसेतथा
5. □□□चसमृद्धानि दास्यसेनात्रसंशयःतृतीयःपश्वी ꣿ⁀ꣿप्रथमाखरो ⁀⁀ꣿ अतिक्रान्तापरिक्लेशादुःखंचैवसमानतः शुभाशुभाद्विप्रमुक्तोसि लाभस्तेस
6. सुपस्थित-॥

The Bower Manuscript.

Obverse.

The Bower Manuscript.

Plate XLIII.

Part V.—Leaf I.

Obverse.

1. □□□□नमस्यामिलोकनाथंजनार्द्दनं-येनसत्यमदृष्टयदिष्य□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

2. प्राडुतक्षन्निच्छस्याताक्षाभालाकासुखं दुखं जीवितंमरणंतथाइहसर्व्वं मनुष्याणांमक्षिसमुदीरितम् रक्षभनि□□□□

3. मे कवासंप्रयोजिता— इमाविद्याततःस्तेषांछष्टावैमारुतादयः तद्यथाविमलि ॰ निर्म्मलोदेविदेवि व□□यत्सत्यंयत्सु□

4. तं तत्सर्व्वंदर्शयय अपेतुमा नुषंचक्षुदिव्यंचक्षुप्रवर्त्तंतु अपेतुमांनुषश्रोत्रंदिव्यश्रोत्रंप्रवर्त्तंतु अपेतुमानुषंगन्धंदिव्यंग

5. न्धप्रवर्त्तंतु, अपेतुमानुषाजिह्वादिव्याजिह्वाप्रवर्त्तंतु—मालि मालिक्षाहा

THE BOWER MANUSCRIPT.

Part V.—Leaf 2.

Obverse.

1. □□□इ□तुष्कपदश्चैव यस्यापतनित:ध्रुवम् बन्धुनाशश्चक्लेशश्चपीडाचमहतीतव, विरोधश्चमहा
2. तीव्रोनचत्रवीध्यतेतव, नते पैतृकंस्वकर्मचैतिष्ठति, यचतेमनाध्यातंहृदयेनो पलचितम्
3. अन्यमर्थविंचिन्तेहि तस्योत्पत्ति नविद्यते,पश्चमात्राणिवर्षाणि क्लिश्यसीनचविन्दसिएतंचतेअभिज्ञा
4. नंदृष्टेतिलकस्तव: ~४४ यदंस्तुपथमंयत्रदेचष्कघुसंभव: संन्ततिसर्व्वकार्याणांधनंचाधिगमिष्यसि
5. कुलदेवोचतेभद्रा म हा देवोमहेश्वर: तस्यस्तवनंपूजांचजागरंचापिकारयं . तव□□
6. महालाभोभविष्यतिनसंशय: एतंचतेअभिज्ञानसत्रस्ये□कीतव.स्वप्नेचतेमहावा□ो□□ो□□□□□□□

Reverse.

1. ४~४ चतुष्कपदमध्यं तु अवसानचतुष्काय:य□□□□त□थ□□□□□□□□□
2. यंचअर्थविंचेहि सोपितेह्यविकरशुभ: मातं पितरंमित्रास्वजनाश्चैवनमन्यस—
3. नचपूजय सेह हां देवतं महेश्वरं—तेनतेचिन्तितंद्रव्यं सर्व्वंनैवोपपद्यते—प्रसावा
4. स्वेकारिष्यतिशान्ति हृदयनिहवि◎ ३३४ व्यवहारकता प्रीतिमित्रबन्धु
5. समागमम् सर्व्वंदुखविमोचश्च भूतिकामोलभिष्यसि—नसन्देहृद्तोषष्ठेतुव मासैमहाधन:
6. यत्वयामनसाध्यातंतस्यलाभोन संशय:अविघ्नेनतुतस्सर्व्वंसुखेनोपगमिष्यति.एतंचअभिज्ञानंसत्रस्तेशिरोगोलम्

The Bower Manuscript.

Obverse.

The Bower Manuscript.

Part V.—Leaf 3.

Plate XLV.

Obverse.

1. ४२२ स□□□□□□सर्व्वपापक्षयस्तव॰
2. भविष्यतिचतिचिन्तामनदुष्टकरीप्रुवा,इदंच तेक्षताचिन्तापुरुषप्रतिसर्व्वेषामनेन शीघ्रमेवभविष्यति—
3. इतोव्वाश्यमेवर्षधनंअधिगमिष्यसि—◎१४२ उवटैप्रतिबन्धानि चौरै नैऋतिकै सह—अशुभानिविचिन्तेद्धितेनते
4. नास्तिसंपदातस्यतेनास्तिलाभो अन्यमर्थेविचिन्तिय, अद्यतेसुबहु कालोक्ष्य मानस्य न संशय:सचाभ
5. द्रचतेच्चिप्रंसुखेनोपगमिष्यसि◎२४४ धनधान्यश्वतेपूर्ण्णा अस्तिसर्व्वस्यसंपदा, यचतेमनसाध्यातंतत्तसर्व्वभविष्यति
6. चीणानितवदुक्खानिकल्याणंतेउपस्तितम्भविष्यति चतेप्रीतिविदेशगमनेस्तया,ततोअर्थमवाप्तोसि
7. पुनरेवागमिष्यसि,

Reverse.

1. ४४२ शोभनन्तेइदंकार्य्यंपुनश्चातिसमागम: भविष्यविनसन्देहोधनंचाधिगमिष्यसि सर्व्वव्याधीप्रशमनंप्रीतरामदका
2. रिका,अचिरेणैवकालेनसर्व्वेतेसंभविष्यति॰ यचतेमनसाध्यातंतंते सर्व्वभविष्यतितंलभिष्यसिमाशोचसर्व्वेतेसफलंस्थितं,
3. एतचते अभिज्ञानं पृष्टांतेतिलकस्तव: भविष्यति सर्व्वं यथाशास्त्रेनिदर्शितं—४२४ धनंधान्यंचपुष्टिंचकल्याणंचा
4. धिगमिष्यसि,दातुंभोक्तुंचतेकालो भद्रन्तेसमु पस्थितं यचतेमनसाकिंचिअर्थंहेतोसमाहितं तल भिष्यसिमाशोच
5. दश्यतेसफलंतव एतंचतेअभिज्ञानंमैथुनं सेवितंत्वया—ससापत्नाचते भग्ना लचितेसमुस्थिता

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Part V.—Leaf 4.

Plate LXVI.

Reverse.

1. □□न्नितुकचतुष्कस्वतुकस्यैवाससानिकः अन्वयःक□□□□□□□□□□□□□
2. अर्थंनगमनं लाभो वस्त्रलाभोधनागमं'रमिथ्यसिसदाहृष्टो ज्ञातिसंघपुरस्कृतः एतंचतेत्रभन्नान□□□□□
3. सेव्विया ◎~५~पदचतुष्कस्यपद स्यैवावसानिकःलाभोतेविपुलोहृष्टोलब्धोतेससुपस्थिता
4. नित्यमाल्योपस्थारेपुजयाद्विजनार्दनं मित्रंचसर्व्वंभूतानांसदासंभावद्यथसि,
5. चिंरजीवोभविष्यसिधनवास्वनद्रिवदा ◎२२५ द्विकस्तुप्रथमंयच
6. , □□□□वसानिकःपुत्रदारकालत्रेपुचिंन्तांतेह्वदिवत्तंतेकार्यंपरगतंचैवत स्वमर्गंसिनिव्रति—भविष्यविपुं
7. □□□□□तेकिञ्चिपापकं,परितापस्यतेव्रत्त अभ्याख्यनक्ततोमस्हा

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Part V Leaf 3

Plate XIV

Obverse.

THE BOWER MANUSCRIPT.

Part V.—Leaf 5.

Obverse.

1. □□□□न्तितकार्यंतत्तसर्व्वंभविष्यति एतचतेअभिज्ञानं गुदमूलेतिलकास्तव ◎ ५२२ चतुष्कप्रथमं□□□□□□
2. □□निकं, चिराप्र ष्यतिक्लेशोदारिद्रेण + नन्दसि, परद्रव्येषु हरणं नियत परिष्वस्तसि, सत्यवा□□□□□
3. □□नित्यंगुणाधिकः ततोविपुलोअथ भवि ष्यति न संशयः
4. अथतेत्रिवर्षोत्थिलक्ष्यतोकारितचते. सपत्नेनतेवासोततोनसुखमेधसि ◎ २५२
5. पुर्व्वंद्विकश्चतुष्कश्चद्विकश्चैवावसानिकाआगमिष्यतितेभद्रंतेरिपुनाशोक्षयश्च—
6. □ि□ंचिन्तितंकार्यंतंनक्षिप्रंभविष्यति—

Reverse.

1. □□□□□□□□□ष्तकतिमहाशुभां एतंचतेअभिज्ञानं गुह्यतेतिलक□□□□□च्छ□□
2. □सर्व्वंमनसायंविचिन्तितंमिति ◎ ५५ २द्वेचतुष्कोद्विकश्चैवद्वषो यंपतितोतव समत्र□□□□□□□□□□□□□□
3. □रुकंभारिकाचैवमनसातेविचिन्तितंक्षतंकारावितंचैवतेनतेनास्तिनिवृति,रिक्तकेष टकेस्नासिसु□□□□□□□□□□□
4. यंविहन्यसिसर्व्वंमेतनिरार्थकं,अन्य मर्थंविचिन्तेहि नायंसौभाग्यवर्धनं, ◎ ५२५ चतुष्का□□□□□□□□□□□□□
5. अनित्यचैवगुह्यंद्विअत्रबुद्धिनकारये साहसानिविचिन्तेसि मनसातेपरिधावति, ईश्वरंशरणगच्छय□□□□□□□
6. □□□स्त्रिपुरुषेप्रीति नैकातेक चिता स्त्रिया दुशीलस्त्वा परार्थंसुखजनस्वजनेसंतथा इदंतुगुरुकंकार्यंयन्तेमन□□□□
7. □□□□□□तिषुवत्ततेबन्धुकारणं, एतंचतेअभिज्ञानंस्वप्नेबध्यसिबध्वावावदसि स्वरिताग्नैव□ा□□□ो□ला□□

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Plate XLVI

Part V, Leaf 4

Obverse.

THE BOWER MANUSCRIPT.

Part V.—Leaf 6.

Plate XLVIII.

Obverse.

1. □□□द्विकपूर्व्वंचतुष्के द्वयोर्यंपतितस्तव: भद्राचतेभद्रकतानास्तितेपापकारकमभविष्यतिचतेसर्व्वय
2. □□पुद्दरिश्यितम् एतंच ते श्र भिज्ञानंयाख्येतिलकालक: ◎ॱॱ४ पदंपदंचतुष्क स्वयत्र
3. □□□दृश्यते—कुलद्विक रोनन्दभद्रन्तेससुमस्थितम् भूमिलाभोर्थलाभश्चसं वन्धिकारणानि
4. □मन□ि□ि□□□ं □ु खेनोगमिष्यति, सर्व्वं क्लेश्चचिरेणैवोपपद्यते, ए तच तेश्रभिज्ञानं
5. वामोक्सप्रणस्तव दच्चिणे चौरुदेर्योच्छितिलविन्दुर्नसंशय: ◎४ॱॱ चतुष्कश्चपदेहेतुयस्मा
6. पतनिताभुवमभद्राणि तेभ विष्यतिधनंवाधिगमिष्यसिउपस्थितंतेकल्याणंधनवृद्धिश्चवैबुद्

Reverse.

1. यंचप्रार्थयसेकार्यं ततेप्रंभवि ष्यति,इतसप्त□कवरिषे विनष्टाबन्धवास्तव□□□□□
2. भिज्ञानंग्रीवायांतिलक स्तव: नश्चोचितव्यंकालस्तेनन्दितुसमुपस्थितम् ◎४ॱ२ चतुष्कपदमध्यंतु
3. अवसानेहेतुपतिता तव: अभियोगश्चयाप्रास आमतीसमहन्तिकी,ततोसुक्तोमाशोच धनंते
4. समुपस्थितम् इदं त तुगुव कं कार्यं यत्ते मनसि व र्त्त ते, वि ना य क प रि क्लेशं
5. वर्तंतीआमती ,चते, विपूतया प सि द्धा र्थं स र्व्वं प्र ति ल भि ष्य सि. इ तो स प्त मे दिवसे
6. ि□□ीस्ते भविष्यति,

THE BOWER MANUSCRIPT.

Part VI.—Leaf I.

Plate XLIX.

Obverse.

1. ꩜ एवमया श्रुतमेकस्मिसमये भगवाञ्छ्रावस्त्याविहरतिजेतवनेऽनाथपिण्डदस्याराम□□क□□
2. समयेनश्रावस्त्याजेतवनेऽनाथपिण्डदस्यारामे-स्वातिर्नामभिक्षुप्रतिवसतिस्मु-नवोदहर:स्तव
3. ण: अचिरप्रव्रजित: अजिरागत:इमंधर्म्मविनयंसंघस्यार्थेजन्ताकदारुंणिपाटयमानोन्य
4. ꩜ तरात्पूतिदारुसुप□ निष्क्रम्यमहताकृष्णसर्पेण दक्षिणेपादांगुष्टेदष्ट:स क्रान्तकाय:भूसौप
5. तित: फेणंस्रावंत्य क्षीणिचपरिवर्त्तयमान:आत्राक्षीदायुष्मानानन्दस्वातिभिंक्षुमनधिकंबाढा
6. गु□नंफेनंवाह्यमन्तमक्षीणिचपरिवर्त्तयमाणंस्वपंतदृष्टाचपनसरि□स□□□□□

Reverse.

1. तस्याहंभगवंकथंप्रतिपद्यामि-एवमुक्तेभगवानायुष्मन्तमानन्दमेतदवाच-गच्छत्वमानन्दतथग□□□
2. वचनेन-अनयामहामायूर्याविद्याराज्ञायास्वातिभिक्षोरक्षाङ्करोहिगुप्तंपरित्रंपरिग्रहंपरिपालनंशान्ति
3. स्वस्त्ययनंदण्डपरि□रं विषदुषणंविषनाशनंसीमाबन्धंधरणीबन्धंचकरोहि-देवग्रहातो-नागग्र
4. हातो-असुरग्र□□- मरुतग्रहातो-गरुडग्रहातो-गन्धर्वग्रहातो-किन्नरग्रहातो-महोरगग्रहातो
5. यक्षग्रहातो-राक्षसग्रहातो-प्रेतग्रहातो-पिशाचग्रहातो-भूतग्रहातो-कुंभाण्डग्रहातो-पूतनग्रहातो
6. कटपूतनग्रहातो-स्कन्दग्रहातो-उन्मादग्रहातो-च्छायाग्रहातो-अपस्मारग्रहातो-ओस्तारकग्रहातो

The Bower Manuscript.

Part VI.—Leaf 2.

Plate L.

Obverse.

1. ह्नत्यकर्म्मणकाक्षोर्दोकिरण-वेताडचिन्नप्रेषकदुर्भुक्तदुच्छर्दत-दुच्छाय-श्रोप्र□□□□□□□□□□
2. वधूतातोज्वरादेकाह्निकद्वेतीयकत्रैतीयकाच्चातुर्थकासप्ताह्निकादर्धमासिकामासिकादैवसकान्म□ूत्त
3. ꣸ नित्यज्वराद्विषमज्वराद्ग   तज्वरान्मानुषज्वरादमानुषज्वरा-वातिकपैत्तिकश्लेष्मिकसन्निपातिकात्सर्व्वंज्वरा
4. शिरिषोर्त्तिंपरिमपनय   अर्धावभेदकं-अरोचकं-मच्चिरोगंनासारोगंसुखरोगंकण्ठरोगंहृदयरोगं
5. कर्णशूलं- दंतशुलं-हृ   दयशुलं-पार्श्वशुलं-पृष्ठशूलंउदरशूलं-गण्डशुलंवस्तिशूलंऊरुशूलं
6. जंघाशूलं-हस्तशूलं-पादशूलं-अंगप्रत्यंगशूलचापनय-रात्रौस्वस्तिदिवास्वस्तिस्वस्तिमध्यदिने

Reverse.

1. स्थिते-स्वस्तिसर्व्वमहोरात्रंसर्व्वंबुद्धाकुर्व्वंतु-मम ॥ इडि-विडि-ह्विविडि-निडे-अडे-याडे-
2. दृगडे-हरिवेगुडि-पांसुपिशाचिनि-आरोहनि-ओरोहाणि-एले-मेले-तिले-किले-तिले-मेले-मिले
3. तिमि-दुमिपे-इट्टि-   मिट्टि-विष्टवे-विमले-हुडु-हुडु-अखसुखि-काट्टि-महाकाडि-प्रकीर्णं
4. वेशो-कुलु-कुलु-वस्फ   लु-कोलु-कोलु-धोसादुम्बा-दोदुम्बा-दुम-दुम्ब-गोलाय-शेलाय-ह्रिशु-
5. हिलि-हि-मिलि-मिलि-तिलि-तिलि-चुलु-चुलु-सुलु-सुलु-सुलु-सुलु-सुलु-सुलु-सुलु-हुडु-हुड-हड-ह□
6. हुडु-बबा-बबा-बबा-बबा-बबा-जल-जल-जल-जल-जल-दम□□□ो□□□□□□□□□

THE BOWER MANUSCRIPT.

Part VI.—Leaf 3. *Plate LI.*

Obverse.

1. दुन्दुभी-गर्जनी-वर्षणी-स्फोटनी-पतनी-पाचनी-हारिणी-कंपन-मदन-मद्गु□-□□□□□
2. त्ता मे-गोलाया:परिवैलायवर्षतुदेवोसमंतेन-इलिकिसिस्वहा ॥ मैत्रीमेभ्रितराष्ट्रेषुमैत्रीनैरा
3. ११ वणेषुच-विरूपा चेषुमेमैत्रीकृष्णगौतमकेषुच-मणिनानागराज्ञामेमैत्रीवासुकीना
4. मपि-दण्डपादेषु□ गेषुपूर्णभद्रेषुचसदा-नन्दोपन्दोयेनागावर्णवन्तोयशस्विन:देवा
5. सुरंपिसंग्राममनुभंवंतिमहर्धिका-अनवतप्तेनवरुणेनमैत्रीसंहारकेनच-तक्षकेनअनंतेन
6. तथावासुमुखेनच-अपराजितेनमेमैत्रीमैत्रीच्छिब्बसुतेनच-महामनस्विनानित्यंतथैवच

Reverse.

1. मनस्विना-कालकोअपलालश्चभोगवान्श्रामणेरक:दधिसुखोमणिश्चैवपुण्डरीकोदिशांपति:कर्कोटक
2. शंखपाद:कंबलाश्वतरावुभौ-एतेष्वपिचमेमैत्रीनागराजेषुनित्यश:-साकेतकश्चकुंभीरसूचीलो
3. मस्तथैवच-उगातिमे नकालेनमैत्रीमेरिषिकेषुच-तथापूरणकर्णकमैत्रीश्रकटसुखेनच
4. कोलकेनसुनन्देनवत्सी पुत्रेणचसदा-एलपत्रेणमेमैत्रीमैत्रीलंबुरेणच-पिथिलश्चमहानागो
5. मुचिलिन्दश्चविश्रुत:प्रिथीवीचराश्चयेनागातथैवजलनिश्रृता-अंतरीक्षचरायेचमेरुसमा
6. श्रिता:एकशीर्षाद्विशीर्षाश्चमैत्रीतेष्विमेनित्यश:अपादेषुमेमैत्रीमैत्री□हि□□□□□□□

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Obverse.

Reverse.

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Part VI.—Leaf 4.

Plate LII.

Obverse.

1. देषुमेमैत्रीमैत्रीबहुपदेषुच-मामेश्चपादकोहिंसिमाम□□□□□□□□□□□□□□□□
2. चमेबहुपादक:सर्व्वंनागेषुमेमैत्रीयेनागाजलनिश्रिता:सर्व्वभतेषुमेमैत्रयस□□□□□□
3. सर्व्वंसत्वेषुमेमैत्रीये सत्वाचासस्थावरा:जंगमासर्व्वैसत्वासुखोभोन्तुसर्व्वैभोन्तुअनामया-सर्व्व
4. ५ भद्राणिपश्यंतुमाक स्यपापमाचरे-मैत्रचित्तंसमादायकरोमिविषदुषणं-रक्षांपरिग्रहंचै
5. वतथैवपरिपालनं॥ नमोबुद्धाय: नमोस्तुबोधयेनमोविमुक्ताय-नमोविमुक्तये-नमोस्तुशान्ताय-न
6. मोस्तुशान्तये-नमोस्तुमुक्ताय : नमोक्तये-येब्रह्माणावाहितपापाधर्मास्तेषांनमस्तोचयशमिनस्य

Reverse.

1. परपालयंतुस्वाहा-सर्व्वभयेभ्य:सर्व्वोपद्रवेभ्य:सर्व्वोपसर्गोपायाभ्य:सर्व्वज्वरेभ्य:
2. सर्व्वंव्याधिभ्य:सर्व्वंग्रहेभ्य:सर्व्वंविषेभ्य:रक्षंतु : ॥

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Part VII.—Leaf I.

Plate LIII.

Reverse.

1. □□□□□□□घुष्ठाराजयोएतर्हिं ह्रदय□□□□□□□□□□□□, इत्ति, मित्ति, तिलि, मिलि, मित्ति, मित्ति
2. □दुंब, तुव, सुवचिरि कसिया, भिन्नमे डे, नमोबुद्धानां चिकीर्षाप्रासमूले, इतिहारा:लोहितमूले
3. □ुव, भंब, क्षुड्डि, क्षुनड्डि, नड्डि, कुमनड्डि विलकुंजनड्डि, अट्टकवन्तायांवर्षंतु देवोनवमासादशमा
4. ~ सेति,इलिमिलि,किलिमिलि,के तु मूले,, दुदुम, सुदुमेडे, दलिमे, संतुवट्टे, वुसट्टे, वुसट्टे
5. धुसर, एनवस्तवके, नक्कलि, नर्मलिमे, न रखर, मखिले, इतिसज्जले, तुंब, तुंबं, अनडे, प्रमाडे, अ
6. थाण्डे, वस तुदेवो नवो दकेन, सत्तखुत्तोसमंतेण, नारायणे, पाराय□ □□□□□□□□□
7. □लिमे, सिद्यंतुमंत्रपदास्वाहा ॥ इदंतदातनम□ामायु□ी□□□□□□□□□□□□□□

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Plate LIV.

Part VII.—Leaf 2.

Obverse.

1. □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □□□□□□□द्द्रागोयेसिकस, आग्ने, पाग्ने, पापनिकाले, कपिलमित्ते, नमोभगवतोबुद्धाय,□□□□□□□
3. □□□□□□□॥अनयाआनन्दमहामायूर्योविद्याराजयातथागतभाषितायायश्मिन्नस्वराचां करोमि□□□□□□
4. □□□□□□□□□नंशान्तिस्वस्त्य□ नं दण्डपरिहारंज्वरितेनविषदूषणंविषनाशनंचकरोमि, जीवतुव□□□
5. □□□□□□□□□तं।नचाहं त□□द्द्समनुपश्यामि, सदेवकेलोकेसमारकेसब्रह्मकेसश्रमणब्राह्मणिकां□□□□□□
6. □□□□□□□□सुरायां यस्यानयामहामायूर्या विद्या राजायारक्षायांक्षतयां गुप्ता□□□□□□□□□□□
7. □□□□□□□□□□सुस्त्ययनेनदण्डपरिहारेणविषदूषणे□विषनाश□□□□□□□□□□□□□□□

Reverse.

1. □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □□□□□□□□□तन, राजकुलमध्यगतो, चौरमध्यगतेनाग्नि मध्यगत, उदकमध्यगतन, □□□□□□□□□□□
3. □□□□□□□□मध्यगतेविवादमधुगतेन, अहिदष्टकेन, विषपीतकेन, सर्व्वभयसन्निपातेच, मनसिकर्त्तव्य□□□
4. □□□□□□□□□क सन्निपाति□□ चतुरुत्तरेषुचचतुरुषुव्याधिशतेष्वन्यतरान्यतरेणव्याधिनास्पृष्ट□□□
5. □□□□□□□वात्संसुत्पन्नासु, तत्कस्माद्धेतो, वतार्होह्यानन्ददण्डेनसुचिष्यते,दण्डार्हः प्रहारेण,प्रहारार्हः अ□□□
6. □□□□□□□;परिभाषया, परिभाषणार्हःरोमार्हेणएवमेवसुच्चिश्यति,सर्व्वव्याधिविनिवृत्तिस्वास्थभवि□□□□□□□
7. □□□

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Obverse